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HORÆ MOSAICÆ;
OR
A VIEW OF THE MOSAICAL RECORDS,
WITH RESPECT TO
THEIR COINCIDENCE WITH PROFANE ANTIQUITY;
THEIR INTERNAL CREDIBILITY;
AND
THEIR CONNECTION WITH CHRISTIANITY:

COMPREHENDING

The Substance of Eight Lectures read before the University
of OXFORD, in the Year 1801; pursuant to the Will of
the late Rev. JOHN BAMPTON, A.M.

BY GEORGE STANLEY FABER, A.M.
FELLOW OF LINC. COLL.

VOL. I.

— Ο τῶν Ἰσραὴλιν διασποδιστῆς, ὅς ὁ τυχερὸν ἀνῆλθε —

LONG. de Sub. sect. ix.

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IMPRIMATUR.

MICHAEL MARLOW,

VICE-CAN. OXON.

COLL. DI. JO. BAPT.

Mar. 14, 1801.

TO

JACOB BRYANT, Esq.

THE ANALYST OF ANCIENT MYTHOLOGY,

THIS WORK IS,

WITH PERMISSION,

RESPECTFULLY INSCRIBED,

BY HIS OBLIGED HUMBLE SERVANT,

GEORGE STANLEY FABER.

E X T R A C T

FROM THE

LAST WILL AND TESTAMENT

OF THE LATE

REV. JOHN BAMPTON, A.M.

CANON OF SALISBURY.

——“ I give and bequeath my Lands
“ and Estates to the Chancellor, Masters,
“ and Scholars of the Univerfity of Ox-
“ ford for ever, to have and to hold all
“ and fingular the faid Lands and Estates
“ upon trust, and to the intents and pur-
“ pofes hereinafter mentioned; that is to
“ fay, I will and appoint that the Vice-
“ Chancellor of the Univerfity of Oxford
“ for the time being fhall take and receive
“ all the rents, iffues, and profits thereof,
“ and (after all taxes, reparations, and ne-
A 3 “ ceffary

“ cessary deductions made) that he pay
“ all the remainder to the endowment of
“ eight Divinity Lecture Sermons, to be
“ established for ever in the said Univer-
“ sity——

“ I direct and appoint, that the eight Di-
“ vinity Lecture Sermons shall be preached
“ upon either of the following subjects—
“ to confirm and establish the Christian
“ Faith, and to confute all heretics and
“ schismatics—upon the divine authority
“ of the Holy Scriptures—upon the au-
“ thority of the writings of the primitive
“ Fathers, as to the faith and practice of
“ the primitive Church—upon the Divi-
“ nity of our Lord and Saviour Jesus Christ
“ —upon the Divinity of the Holy Ghost
“ —upon the Articles of the Christian
“ Faith, as comprehended in the Apostles’
“ and Nicene Creeds.”

P R E F A C E.

THE Books of Moses constitute a part of divine revelation, against which Infidelity has of late years directed her principal attack. They have been studiously represented as little better, than a collection of popular traditions built upon scarcely a stronger foundation, than the legendary tales of classical antiquity. They have been pronounced to resemble the writings of Herodotus, rather than those of Thucydides; and to approximate in a still higher degree to the poems of Homer. Sometimes their credibility has been even totally denied; and the whole Volume contemptuously assigned to an age of fabulous uncertainty. At other times the mode of

A 4

attack.

attack has been changed ; and the hidden sap of treachery adopted, in preference to the open threats of defiance. Difficulties have then been industriously started ; the language of profane ridicule sedulously adopted ; and plausible objections urged in the shape of argument, or insinuated under the mask of an affected liberality. Nor are these antichristian efforts confined, in the present generation, to the subtle treatise, or the elaborate disquisition. *Every* vehicle of knowledge is seized upon : and while the bowels of the earth are ransacked, to convince the literary world of the erroneousness of the Mosaical chronology ; history and travels, satire and tragedy, nay even romances and novels, are employed to disseminate the poison among other classes of readers. Such are the labours of modern infidelity ; and thus, through the medium of Judaism, is a blow aimed at the vitals of Christianity.

On the other hand, many persons, who firmly believe in the great truths of the Gospel,

Gospel, and who fully admit the authority of the Pentateuch, seem to fancy, that there is very little connection between them. From this mistaken idea, their *whole* attention is directed to the New Testament; while the venerable code of the Law is neglected, and almost despised. They appear to imagine, that, as Judaism is now abrogated, they, as Christians, have very little concern with its institutes; and that it is useless to pay any great degree of attention to a volume of obsolete precepts. Thus they virtually, though perhaps not verbally, deny the connection between the Law and the Gospel; and pronounce one half of Scripture to be nearly devoid of utility.

Impressed with a sense of the danger which results from such opinions, I have endeavoured in the following pages to take a view of the Mosaical documents, both with regard to their credibility, and with regard to their connection with Christianity.

Their

Their credibility results, partly from external, and partly from internal evidence. A remarkable historical coincidence with profane antiquity constitutes the one; and various arguments, derived from an attentive survey of the documents themselves, serve to establish the other.

The consideration of this first part of my subject requires, no doubt, some degree of caution, in order that the imputation of fancifulness may be avoided. Should the ensuing disquisitions sometimes appear culpable in this respect; let it be always remembered, that, as every coincidence forms a complete and independent argument, so any single one may be safely expunged, without in the least affecting the evidence derived from another. Nevertheless, it is trusted, that, amidst all the obscurity of remote ages, and amidst all the intricacies of Pagan mythology, such vestiges of the truth may still be discovered, as could never have arisen from mere accident. When the whole world,
from

from China to America, and from the northern seats of our Gothic ancestors to the remote shores of Hindostan, concur in maintaining the very same facts with those detailed in the Books of Moses; it is impossible to avoid believing their reality. The universal agreement of unconnected historians has always been deemed one of the strongest marks of truth; and perhaps no book whatsoever, certainly none even of much inferior antiquity, possesses this singular attestation to its authenticity, in so high a degree as the Pentateuch.

In stating the connection between Judaism and Christianity, I have considered the two dispensations, as forming jointly one grand scheme of divine wisdom to save mankind from everlasting destruction. Under the Law, no less than under the Gospel, salvation through the sole merits of a vicarious sacrifice is uniformly declared; and, from the first fatal transgression of Adam, to the last solemn day of general retribution, none can be saved from ruin,
except

except through the efficacy of the sufferings of Christ. Upon this sure foundation rested all the hopes of the Jewish, no less than of the Christian church ; for, as our Reformers well express it, “ The Old Testament is not contrary to the New ; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign, that the old fathers did look only for transitory promises^a. ”

Infidelity may indeed scoff at a religion replete with tenets so mortifying to the fancied dignity of human nature : but the Christian has learned, from a more intimate knowledge of his own heart, to entertain a more humble opinion of its purity. Whatever may be the confidence, with which the Deist and the Pelagian at present build upon their proud moral inte-

^a Article vii.

grity,

grity, and their imaginary rectitude of conduct; in the great and terrible day of the Lord we shall practically learn the need, which all men have of a Saviour. Every high thought, every presumptuous imagination, will then be cast down; the pride of man will be abased to the very dust; and the meritorious sacrifice of Christ will alone be exalted.

At the end of each volume, particularly that of the first, I have given the authorities, on which I have depended; and I may venture to say, that I have rarely advanced a supposition, without having the sanction of some ancient writer.

Jan. 17, 1800.

P. S. Since it may perhaps be necessary to offer an apology for publishing this work, rather in the form of Chapters than in that
of

of Sermons, I take the liberty of stating the following particulars. Some years have now elapsed, since my plan was first sketched out; and, as the work was commenced without the least reference to the Bampton Lectureship, the natural consequence of such a circumstance is, that it bears very little resemblance to sermons, either in point of matter or manner. Owing to the copiousness of the subject, it was found impracticable to deliver more from the pulpit, than that portion of it, in which the connection between the Mosaical history and profane tradition is considered: the remaining part therefore having never been read before the University could not with propriety be published in the shape of sermons; and the perspicuity and arrangement of the whole would have been considerably injured, by breaking it into detached fragments, which must necessarily have been nearly of the same length. On these accounts, neither the form of sermons has been adopted, nor is it wished that the following disquisitions should be called

P R E F A C E.

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called by the name, or considered in the light of sermons; since they are totally dissimilar to that species of composition.

May 18, 1861.

SON.

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HORÆ MOSAICÆ.

BOOK I.

THE CREDIBILITY OF *THE MOSAICAL RECORDS.*

I. THEIR EXTERNAL CREDIBILITY, OR THEIR COINCIDENCE WITH PROFANE ANTIQUITY.

II. THEIR INTERNAL CREDIBILITY.

There are as manifest proofs of the undoubted truth and certainty of the history recorded by Moses, as any can be given concerning any thing, which we yield the firmest assent unto.

STILLING, ORIG. SACRÆ, B. II. C. 2.

BOOK I.

A VIEW OF THE CREDIBILITY OF THE MOSAICAL DISPENSATION.

SECT. I.

ITS EXTERNAL CREDIBILITY, ARISING
FROM THE COINCIDENCE OF THE MO-
SAICAL HISTORY WITH PROFANE TRA-
DITIONS.

CHAP. I.

STATEMENT OF THE SUBJECT—A VIEW OF
THE ANCIENT HISTORY OF MOSES—AND
PRELIMINARY OBSERVATIONS.

RESEARCHES into antiquity have this Statement
of the sub-
ject. peculiar recommendation, that while they
interest the fancy, they also gratify our cu-
riosity, and enlarge the boundaries of our
knowledge. To many other pursuits the
mind may perhaps devote itself from a
conviction of their necessity, but it is obliged

SECT. at the same time to own its reluctance and

I. aversion. It will readily acknowledge their

importance, but it will view them in the light of a task, rather than that of a pleasure; and submit to the requisite labour, more from an expectation of future benefit, than from any prospect of immediate gratification. But the fatigue, attendant upon the study of antiquity, is relieved by an unceasing variety, and diminished by the charms of perpetual novelty. The lure of present pleasure is added to the anticipation of distant advantage; and, while every faculty experiences the powerful stimulus of unsated curiosity, the pursuit is dignified by a consciousness that its object is not devoid of utility to the interests of literature.

Nor is this desire of contemplating the deeds of other times merely an acquired taste, confined to some particular age or country: it is a disposition of the mind, which equally characterizes a period of rudeness, and an age of civilization. The romantic fables indeed of a barbarous people are gradually rejected by progressive science, and the wild uncertainty of tradition

dition is succeeded by the laborious accuracy of patient investigation : but the ruling principle of curiosity still remains unaltered, though the faculties of the human mind are directed to an end more worthy of reason. As learning increases, legendary absurdities vanish ; and the religious opinions, the customs, the origin, and the architecture of our predecessors in various parts of the globe, all serve in their turns to arrest the attention, and to exercise the ingenuity of the antiquary. Even those, who have no inclination to submit to the fatigue of accurate scrutiny, will readily avail themselves of the labours of others, and peruse with pleasure the minute historical detail, or examine with eagerness the well supported hypothesis. Let it however be remembered, that the life and the abilities of man were never designed by Providence to be solely employed in prosecuting conjectures, which can serve no other purpose, than that of gratifying a vain curiosity. The Christian scholar will endeavour to make every literary pursuit, in which he is engaged, tend, if possible, to promote the glory of his Creator, and the best, the religious interests of mankind. In the so-

CHAP.

I.

SECT. lemn hour of retribution, an hour not very
 1. far distant from any of us, every pursuit,
 — and every action, which has not, either
 mediately or immediately, had a reference
 to the one thing alone absolutely needful,
 will then appear lighter than vanity itself.

The study of antiquity, if properly directed, may justly claim no contemptible rank in the service even of Religion. Every historical fact is entitled to a greater or a less degree of our belief, according as it is more or less supported by concurrent testimony, and more or less stamped with the marks of internal veracity. We are not accustomed to judge, how far a transaction is probable or improbable, by the circumstance of its being more or less remote from our own times; but we take into consideration the credit due to its historian, the coincidence of his narration with that of other authors, and the evidence which arises from its internal credibility. Hence we perpetually admit or reject the works of different writers, without being in the least influenced by the mere antiquity, or the mere lateness of the period in which they flourished; and the valuable remains
 of

of classical history are received as authentic, while the fabulous legends of the middle ages are justly consigned to obscurity and contempt. In many narratives, even of modern date, we are obliged to depend solely upon the assertions of the compiler; and we admit by much the greatest part of ancient history entirely upon the supposed fidelity of the writer. We stop not to inquire, how far his detail is supported by the testimony of others; nor do we demand any other mark of internal credibility, than the unguarded simplicity of truth. Civilization was once at so low an ebb, that the science of the whole world centered almost exclusively in the petty republics of Greece. That country was doubtless indebted to other nations, and borrowed largely from the more ancient researches of Egypt and Phenicia^a: but the writings produced in those other nations

CHAP.

I.

^a "The chief and most ancient histories among the Greeks were only a corruption of the history of elder nations, especially Phenicia and Egypt: for of these two Philo Byblius, the Translator of the ancient Phenician Historian, Sanchoniathon, saith, *they were, παλαιστοι των βαρβαρων, παρ' ον και οι λοιποι παρελαβον αυθεντοι, the most ancient of all the barbarians, from whom the others derived their theology*; which he there particularly instanceth in." Stillingfleet, Orig. Sac. B. I. C. 2.

B 4

have,

SECT. have, for the most part, either entirely perished, or have been handed down to us
 I. — only through the medium of Greek literature. As we approach nearer to modern times, that most decisive species of evidence, concurrent testimony, gradually increases. The same facts are related by unconnected historians, in different countries, all far advanced in civilization; and the image of truth is thus stamped indelibly upon the several narratives.

The most ancient records now extant are those of the Jewish nation, and the series of events detailed in them extends even to the creation itself. The account of those early and singular transactions is given with an unexampled brevity, and an unaffected simplicity. The historian appears to be equally free from the love of praise, and the desire of exaggeration. Instead of labouring to extend his subject, he seems studiously to contract it; and instead of adopting the luxuriant language of allegory, he is remarkable for the majestic plainness of his expressions. The undoubted antiquity of the Pentateuch, and the high veneration in which it has ever been held by the posterity of Israel, cannot fail

fail of exciting the attention of every fer- CHAP.
 rious inquirer. Unlike the gaudy fables I.
 of Paganism, the narrative, which it com-
 prehends, is short, simple, and unadorned.
 Supernatural interpositions indeed frequently occur; but they are invariably ascribed to one supreme and exalted Being, the Lord of heaven and earth. No mention is made of the real existence of any inferior deities, nor is there even a hint given of that canonization of mortals, which prevailed so universally in the mythology of the heathens. On the contrary, the religious worship of the Gentile world, though repeatedly mentioned by the author of the Pentateuch, is mentioned only in terms of the severest reprobation, and the most indignant contempt. The accommodating spirit of Paganism readily permitted an universal toleration, and encouraged the frequency of religious communion; but in the Jewish records, every species of worship, except that of the one true God, is pronounced to be vain and abominable. Like some detached and prominent mountain, in the neighbourhood of a vast and uniform plain, the code of the Hebrew legislator forms, in this respect, a striking contrast to the mythological fables of every other

SECT. other nation, and with a solitary majesty

1. stands totally apart from the various systems of ancient idolatry. The grand characteristic of heathen devotion, however diversified by caprice, or modified by imposture, is uniformly Polytheism. The objects of adoration may indeed occasionally differ in number, titles, and attributes; but a multiplicity of deities still constitutes the general creed of paganism; and a dereliction of the pure worship of the Unity is equally chargeable upon the refinements of Europe and Asia, the degraded worship of the western hemisphere, and the base superstition of Africa. The wisdom of Egypt, the learning of Greece, the masculine energy of Rome, and the diversified knowledge of Hindostan, were alike unable to preserve them from the universal contagion. Israel alone was exempt, though far inferior to the literary part of the ancients in mere human philosophy, and the *exclusive* characteristic of the Pentateuch is the doctrine of the unity of the Godhead.

Such is the wonderful volume, to which the Jews pay implicit obedience, and upon which the whole fabric of Christianity is erected. It has long enjoyed a kind of pre-

prescriptive veneration, and its claim to di- CHAP.
vine authority has been rarely questioned I.
by the unsuspicious piety of our ancestors. —

Penetrating into the most remote ages, it gives us a circumstantial detail of the earliest transactions, and removes at once the veil of obscurity from the primeval history of man. Here however an important question naturally arises from so interesting a subject, and a dispassionate inquirer after truth is led almost involuntarily to ask, whether this ancient narrative can stand the test of that scrutiny, which is usually deemed sufficient to establish a claim to historical authenticity.

The degree of credit due to the author of the Pentateuch depends upon the coincidence of his narrative with the records and traditions preserved by other nations, and upon the internal evidence of truth, which may be discovered in his writings. With regard to the second of these particulars, it shall be considered in a subsequent portion of this Work. It only remains therefore at present to examine, whether the transactions, detailed by Moses, rest upon his unsupported testimony alone, or whether they are not corroborated
by

SECT. by the concurrent voice of all nations, in
 I. all quarters of the globe.

Various are the Pagan traditions, which minutely coincide with the Mosaical account of the early ages of the world: but let it be observed, that this similitude affords no just ground of concluding that they were derived from the Pentateuch. Such a circumstance is, in most cases, rendered utterly impossible by the remoteness of the nations, in which those traditions were prevalent, and by their total want of connexion with the posterity of Israel. The Arabs, or the Egyptians indeed, might possibly have borrowed from the Jews; but the Chinese and the Hindoos, the Goths and the Americans were effectually precluded by local circumstances from having had any knowledge of the favoured people of God. We must therefore conclude, that, whatever their popular belief might be, it descended to them, *not through the medium of Jewish antiquities, but down the stream of an universal and uninterrupted tradition.* The singular phenomenon of a general agreement among a vast variety of nations widely separated from each other, and effectually prevented by their mutual distance

distance from having had any recent inter- CHAP.
course, can only be accounted for upon the I.
supposition, that they all sprung originally —
from one common ancestor. To Noah
alone we must look as the primordial
source, to which all pagan nations were
indebted for their knowledge of antedilu-
vian events: and as for those, which took
place immediately after the deluge, they
can only have been diffused over the face
of the whole earth by the posterity of the
first descendants of that Patriarch. Hence,
although the Mosaical documents are the
grand and genuine repository of all those
ancient facts; yet, profane traditions must,
for the most part, have been derived, *not*
from the records of the Jews, but from cer-
tain mutilated accounts of the facts them-
selves. Upon this statement depends the
whole of the ensuing argument in favour
of the authenticity of the books of Moses.
If Pagan traditions are borrowed from
the Pentateuch, instead of being derived,
through the different Gentile lines of Shem,
Ham, and Japhet, from the circumstances
themselves, however they may tend to shew
the antiquity of the sacred volume, they
undoubtedly cease to be *undesigned* coinci-
dences.

The

SECT. The narrative contained in the Penta-

I. teuch naturally divides itself into four distinct periods: the account of the creation—

A view of
the ancient
history of
Moses.

the history of the time which elapsed between the creation and the deluge—the description of the deluge—and the annals of certain remarkable postdiluvian events. Upon inquiry, it will be found, that the remembrance of these circumstances has been preserved, in a very remarkable manner, by almost every nation upon the face of the earth. The same facts are related both in the east and in the west, with a singular degree of accuracy; and the variations, which occur in the several narratives, serve only to shew, that the knowledge, which was originally possessed by all the immediate descendants of Noah, has in process of time been gradually corrupted.

We are informed by the sacred historian, that the heavens and the earth were created in six days, by the agency of an all-wise and an all-powerful Being, who revealed himself to mankind by his incommunicable name of Jehovah. A sixth part of the time employed in the whole cosmogony was appropriated to the formation of man alone. The spiritual image of God

was

was impressed upon him, his soul was free CHAP. I.
 even from the slightest taint of evil, and
 all his inclinations were in perfect unison —
 with the will of his heavenly Father. Thus
 holy, and thus upright, he was placed by
 the Deity in the garden of Paradise, and
 entered upon a life of immaculate purity,
 and unmixed happiness.

This blissful state of innocence however
 was soon forfeited; man yielded to the
 temptation of a malignant spirit lurking
 under the disguise of a serpent, and vio-
 lated the express commandment of God.
 The sentence of death was pronounced
 upon him in consequence of his disobedi-
 ence, though its bitterness was alleviated
 by the promise of a mighty Conqueror, who
 was destined to bruise the head of that
 reptile, which had seduced him from the
 paths of holiness.

The baleful workings of sin appeared with
 their full horror in the next generation, and
 human blood was shed for the first time by
 the hand of a brother. As mankind mul-
 tiplied, wickedness likewise increased, and
 the advanced age, to which they attained
 at that period, served only to augment
 the

SECT. the general corruption. At length the avenues to divine mercy were closed, and
 I. — those wretched victims of sin were sealed up in final impenitence. The elements waited to receive their commands from God, and the whole world trembled upon the verge of unexpected destruction. Suddenly the fountains of the great deep were broken up, and the windows of heaven were opened. A tremendous flood deluged the surface of the globe, and every soul perished, except the household of one pious Patriarch. Inclosed within a capacious ark, this favoured family remained secure amidst the wreck of universal nature, perfectly free from the least danger, because under the immediate protection of Omnipotence.

The waters at length abated, and Noah along with his offspring prepared to quit the ark, in which they had been preserved. The cultivation of the earth, and the planting of vineyards, first engaged their attention; but the harmony of the new world was soon disturbed by the wickedness of Ham. His unworthy treatment of his aged father called down a curse upon the head of Canaan, while the piety of Shem
 and

and Japhet procured a prophetic blessing CHAP.
for their posterity. I.

In a short time, the descendants of Ham, unmindful of the late judgments of God, corrupted themselves under the conduct of Nimrod the son of Cush. With a view of laying the foundation of an universal tyranny, and of preventing themselves from being scattered over the earth, like the children of Shem and Japhet, they prepared to build a city and a tower; but their impious design was frustrated by a miraculous interference of heaven, and they were doomed to the very condition, against which they had attempted to guard^b.

The natural tendency to evil, so deeply

^b I have here followed the hypothesis of Mr. Bryant, which supposes that the children of Shem and Japhet were not engaged in this rebellion against heaven, but that it was confined to the descendants of Ham. See *Analysis*, vol. iii. p. 19, 26. Some persons have maintained, that the words, בשמים וראשן should not be rendered, "Whose top *may reach* unto the heavens," but simply, "Whose top was to the heavens," in other words, "dedicated to the worship of the material heavens." How far the preposition ב will bear the sense of dedication, I will not take upon me to decide. The word *commonly* used, when that is imported, is certainly not ב, but אל or ל. See Gen. viii. 20, with various other passages of Scripture.

SECT. rooted in the human breast, soon produced

- I. a general diffusion of wickedness and idolatry. The glorious orb of day withdrew the devotion of mankind from him who created it, and the worship of the host of heaven became almost universally prevalent. In these circumstances, God was pleased to take Abraham under his peculiar guidance, and to prove his faith by a variety of trials. A signal example of divine vengeance is recorded to have taken place in his days. Certain cities of Canaan having filled up the measure of their abominations, a torrent of sulphureous fire descended from heaven, and utterly consumed them; while the tract of country, in which they were situated, was converted into a noisome and stagnant lake.

From Abraham was descended, in a direct line, the patriarch Joseph. A number of providential events conspired together to throw him into the high situation of prime minister to the king of Egypt, and a dreadful famine of seven years produced the migration of his whole family into that country. Here, in process of time, they multiplied to such a degree, as to excite the jealousy of the reigning monarch. A most ini-

iniquitous scene of tyranny ensued, when **CHAP.**
Moses was raised up by God to be the de- **I.**
 liverer of his brethren. A series of mira-
 culous plagues inflicted by the hand of the
 prophet, at length forced the reluctant
 prince to consent to the departure of the
 Israelites. Soon however, repenting of his
 constrained permission, he pursued them
 as far as the waters of the Red Sea;
 which, in obedience to the divine com-
 mand, opened a passage through its waves
 for Moses and his followers, but return-
 ing immediately to its accustomed chan-
 nel, overwhelmed Pharaoh and his Egyp-
 tians.

These are some of the principal circum-
 stances recorded in the Pentateuch; and
 they are said to have happened in the ear-
 liest ages of the world: but the singularity
 of the events, and the remote period to
 which they are ascribed, seem to give us,
 as reasonable beings, an undoubted right to
 examine their claim to veracity. A blind
 acquiescence in received opinions is re-
 quired as a duty only by superstition and
 imposture; genuine Christianity disdains
 the lurking artifices of deceit, and founds

SECT. her empire no less upon the allegiance of
 1. the understanding, than upon the subju-
 ——— gation of the passions.

Preliminary
 observa-
 tions.

Perhaps no method of ascertaining the authenticity of the books of Moses is more striking or more convincing, than to bring together into one point of view the various traditions of Paganism, and to compare them with the history contained in the Pentateuch. The resemblance between them, in many instances, is so wonderfully accurate, that the necessity of a formal and laboured comparison is almost precluded. A bare statement of facts is sufficient to fix the attention, and to convince the understanding of any unprejudiced inquirer. This however is not always the case. Truth is frequently blended with fiction, or obscured with allegory; her form is sometimes severely mutilated, and sometimes unnaturally dilated; she is often nearly buried beneath a load of extraneous matter, and her features perpetually vary with the varying mythologies of different countries. Hence, it is absolutely necessary, that some rules of interpretation should be laid down, which may enable us
 to

to penetrate through the thick gloom of CHAP.
heathen tradition. I.

1. Allegory and personification seem to have been peculiarly agreeable to the genius of antiquity, and the simplicity of truth was perpetually sacrificed at the shrine of poetical decoration. Obedient to the call of a luxuriant fancy, inanimate objects burst forth into life and action, and the whole material creation assumed a new degree of importance. The progenitors of mankind were elevated to a rank above that of mortality, and were adored as gods by the blind superstition of their descendants. Universal nature, and even abstract ideas, received not unfrequently the honours of canonization, and acted a conspicuous part upon the stage of ancient mythology. The ocean put on the menacing frown of a gigantic demon; the ark was transformed into a mysterious female; and creative love was symbolized under the image of a beautiful sylph, decked with golden wings, and hovering over the wide expanse of the chaotic abyss.

2. The obscurity, necessarily attendant upon allegorical descriptions, was heightened

SECT. ened by the vanity, which prompted each

I. nation to adapt, to their own peculiar mythology, facts equally connected with the whole race of mankind. Commemorative ordinances were established, and remarkable events were exhibited in a kind of scenical representation. In some cases their origin was remembered, in others it was totally forgotten, and thus would for ever have remained, had not the page of Scripture afforded that explanation, which had long been obliterated from the annals of Paganism.

3. A considerable portion of ancient fable has been handed down to us, through the medium of the literature of Greece, and in its passage has received a very great degree of corruption. The religion of that celebrated peninsula is confessedly of foreign extraction^c. Egypt and the east were the sources, from which the Greeks equally derived their origin and their mythology: but the fastidious delicacy of classical ears, and the vain affectation of remote antiquity, induced them to corrupt various oriental words, and to seek for the radicals of them in their own language.

^c Herod. lib. ii. sect. 4, 43, &c.

This

This vanity has been productive of many **CHAP.**
 absurd misrepresentations, and has superin- **I.**
 duced much obscurity over several remark-
 able traditions. It will be necessary there-
 fore, in the elucidation of Greek antiquity,
 frequently to have recourse to the oriental
 dialects^d. The derivation of the very al-
 phabet, used by that polite and ingenious
 nation, offers itself as a clue to direct us in
 our researches. It naturally leads us to
 that wide spreading language, which once
 extended itself over so many of the western
 nations of Asia, and which still prevails, in
 the shape of one of its dialects, through so
 large a portion both of Africa, and of the
 East: the same radicals equally serve to
 form the basis of the kindred tongues of
 Chaldea, Syria, Palestine, Phenicia, and
 Arabia. By the commerce of Tyre this
 language was diffused round the coasts of
 the Mediterranean; and the adventurous na-
 vigators of Carthage have left some traces
 of it even upon the remote shores of Bri-

^d Upon the propriety of adopting this system, let Plato
 himself speak: Εἶπω γὰρ, ὅτι πολλὰ οἱ Ἕλληνες ὀνόματα, ἀλλως
 τε καὶ οἱ ὑπὸ τοῖς Βαρβάροις οἰκοντες, παρὰ τῇ Βαρβαρῶν εἰληφασί
 — ἢ τίς ζητοῖ ταῦτα κατὰ τὴν Ἑλληνικὴν φωνήν, ὡς ἰοικотως κείται,
 ἀλλὰ μὴ κατ' ἐκείνην, ἐξ ἧς τὸ ὄνομα τυγχάνει οἱ, οἶσθα ὅτι ἀποροί
 αἶν. PLAT. Cratylus.

SECT. tain. The secluded descendants of Israel

- I. occupied but an inconsiderable division of
 ——— that immense tract, over which this ancient tongue had extended itself; nor does it appear probable, that the Greeks borrowed many oriental radicals *immediately* from that people. It is more likely, that they were adopted from some of the collateral dialects of those eastern nations, which were less averse than the Jews from an unrestrained intercourse with mankind*.

* This supposition neither contradicts nor corroborates the opinion of Mr. Bryant, respecting the origin of the radicals, which form the basis of his very valuable work. He deduces them indeed from the ancient Ammonian dialect; but by much the greatest part of them, as must be evident to any person in the least degree conversant with the sacred language, is in reality pure Hebrew. The Ammonian tongue appears, in fact, to have been no other than a mere dialect, and, like most of the other dialects spoken in western Asia, to be ultimately resolvable into the language of Palestine. The present hypothesis therefore will remain equally tenable, through whatever channel the Greeks may be supposed to have borrowed their oriental radicals. For if the languages of Chaldea, Syria, Phenicia, and the Ammonians, be in reality only different dialects of one primitive tongue, it matters little, to which of them the Greeks were specially indebted.

The radicals, which Mr. Bryant produces as being Ammonian, and *which are at least equally Hebrew*, are Ham, Chus, Mizraim, Ab, Aur, El, On (אֵן), Ait (most probably the Chaldaic form of אֵן, as in the derivative אֵן-אֵן a furnace) Ad, Ees, Di, Cohen, Baal, Keren, Oph, Ain, Apha, Aft, Shem, Shemesh, Melech, Zar, Phi, Ai, Beth. It is superfluous to bring

Depending then upon the three rules CHAP.
 which are here laid down, I shall endeavour to analyse many ancient traditions, I.
 partly by divesting them of their allego-
 rical obscurity; partly by depriving them of
 their local appropriation; and partly by de-
 ducing the etymology of terms, not from
 Greek, but from oriental radicals.

If, in the sequel of the present investi-

bring forward any instances of "common names relating to
 "places," as Mr. Bryant himself allows, that "they are for
 "the most part similar to those in the ancient Chaldaic, and
 "admit of little variation." Anal. vol. i. p. 91.

Since then it appears, that the Ammonian is, in reality,
 a mere collateral dialect with the Hebrew, I cannot see the
 reason, why Mr. Bryant, and more particularly his ingenious
 successor, Mr. Allwood, should censure so severely those who
 make use of the Hebrew language in elucidating ancient
 mythology. The fact is, they, who are thus censured, do
 not so much depend upon the Hebrew, as upon the Hebrew
 dialects; but the Ammonian, from the specimens which are
 given of it in the Analysis, is undoubtedly a collateral dia-
 lect with the Hebrew; consequently, most of those Greek
 words, which are derived from it, must ultimately be re-
 solved into that ancient tongue, which extended itself through
 all the western regions of Asia. It matters little, whether
 the Hebrew be the fountain, from which so many kindred
 streams have flowed, or whether some more primeval lan-
 guage be equally the parent of the Hebrew and its dialects:
 it is sufficient for the present argument, if it be allowed, *upon*
the authority of Plato, that many terms in the mythology of the
 Greeks are borrowed from those whom he styles barbarians.

gation,

SECT. gation, it can be shewn, that by much the
I. greatest part of the facts, contained in the

Mosaical history, is to be found likewise
in the writings of profane authors, this undesigned coincidence, one of the most decisive evidences of truth, will form a striking argument in favour of the authenticity and accuracy of the Pentateuch.

CHAP.

CHAP. II.

HEATHEN COSMOGONIES. I. CHALDEE ACCOUNT OF THE CREATION. II. PHENICIAN ACCOUNT. III. PERSIAN ACCOUNT. IV. HINDOO ACCOUNT. V. CHINESE ACCOUNT. VI. TUSCAN ACCOUNT. VII. GOTHIC ACCOUNT. VIII. VIRGINIAN ACCOUNT. IX. OPINIONS OF THE ANCIENT PHILOSOPHERS; 1. ORPHEUS. 2. PYTHAGORAS. 3. THALES AND ANAXAGORAS. 4. HESIOD. 5. ARISTOPHANES. X. JEHOVAH'S NAME KNOWN TO THE PAGANS. XI. GENERAL USE OF THE SABBATH, ORIGINATING FROM THE FIRST GRAND WEEK OF THE CREATION.

IN examining the records of ancient Pagan nations, we must prepare ourselves to expect a variety of difficulties, and to encounter a multitude of dark and incoherent traditions. The adulteration of truth with mythological fables, and the mutilated state of many primeval narratives, severally contribute, though in a manner diametrically opposite to each other, to diffuse a great degree of obscurity over the remains of heathen antiquity. In the first of these cases, the fair face of truth is hid like the
sun

SECT. sun behind a cloud; in the second, she is

I. shorn of her rays, and shines with only

half her native lustre. The traditions of the Pagan world, when viewed from a distance, present to the imagination a wild and fantastic group of distorted images, which resemble rather the unrestrained effusions of romance, than the sober detail of authentic history. A perpetual love of the marvellous; an unwillingness to relate even the most simple circumstance, without some degree of exaggeration; and a national vanity, ever desirous of appropriating to a particular country, facts which equally concerned all mankind, form the most striking characteristics of ancient mythology. No truth was captivating, unless arrayed in the gaudy dress of allegory; nor was any allegory interesting, unless immediately connected with the history of each separate nation. Hence, though we meet with nearly the same traditions diffused over the face of the whole earth, yet we find the principal actors in them, and the particular district in which the events are said to have taken place, immediately adapted to the imaginary annals of every different people. If we consider these several mythological narratives, detached from each other, they

they will convey to us only the idea of exclusive locality. We may indeed be occasionally struck with some partial resemblance between them and the Mosaic history; yet the impression will soon be obliterated, when we find, to all appearance, that the facts took place in two totally different countries. But, if we combine them together, so as to behold at one glance their singular mutual resemblance, and then compare the whole with the records contained in the Pentateuch, this momentary illusion will speedily vanish; and we shall be convinced, that, however each nation may have appropriated a circumstance to their own peculiar gods, and their own peculiar country, it is impossible for all to concur in relating the same facts, unless those facts had really happened in some remote period, when all mankind formed, as it were, but one great family. Had a single people only given an account of the creation somewhat resembling that of Moses, or preserved a tradition, that one of their ancient kings escaped from the waters of a deluge; we might then with justice conclude, that the former of these coincidences was merely accidental, and that the latter related entirely to a partial inundation.

CHAP.

II.

SECT. dation. But when we find, that nearly all

1. the Pagan cosmogonies bear a strong likeness to each other, though different deities may be represented by different nations as completing the work; and, when we meet with some tradition of a deluge in every country, though the person saved from it is said, in those various accounts, to have reigned in various districts widely separated from each other; we are constrained to allow, that this general concurrence of belief could never have originated from mere accident. While the mind is in this situation, Scripture comes forward, and offers to it a narrative more simple, better connected, and bearing a greater resemblance to authentic history, than any of those mythological accounts, which occur in the traditions of Paganism. A conviction immediately flashes upon the understanding, that this must be the true history of those remarkable facts, which other nations have handed down to us, only through the medium of fable and allegory. The *universality* of similitude between Heathen and Mosaical antiquities bears down every objection, and the authenticity of the Pentateuch is placed upon the sure basis of undesigned coincidence.

The

The history of the Jewish Legislator CHAP.
 commences with an account of the cre- II.
 ation of the world. This is a subject, that ———
 has perpetually engaged the attention of
 the more inquisitive part of mankind in all
 countries; but in the east, the cradle of
 the human race, we find those accounts of
 it, which accord most accurately with the
 page of Scripture.

I. The inhabitants of Chaldea, long ce- I.
 lebrated for their astronomical observations, Chaldee ac-
 and deducing their origin from the most count of the
 remote antiquity, are now utterly extinct creation.
 as a separate people, and their learning has
 in a great measure perished with them.
 Some remains however of their sentiments
 respecting the creation of the world are
 preserved in the page of Syncellus from
 Alexander Polyhistor. Whatever know-
 ledge they had of this event, they ascribe
 to the teaching of an amphibious monster,
 denominated Oannes. Like the emble-
 matical deity so common throughout Asia,
 his form consisted of the body of a man,
 terminating in the tail of a fish. By day
 he ascended from the waters of the Red
 Sea, and conveyed his instructions in a hu-
 man voice to the assembled multitudes:
 but

SECT. but at night he retired from the land, and
 I. concealed himself within the recesses of the
 ——— ocean.

Oannes taught his auditors, that there was a time, when all things were darkness and water, in the midst of which various monsters of horrible forms received life and light. Over this chaotic mass presided the demon Omoroca, a mythological personification of the ocean. At length arrived the destined hour of creation. The monster Omoroca fell subdued beneath the victorious arm of Belus; the animals which composed her empire were annihilated; and the world was formed out of her substance. Oannes however taught, that this physiological description was to be taken merely in an allegorical sense, and that the whole fable alluded to the aqueous origin of the universe. Matter having been thus created, Belus divided the darkness from the light, separated the earth from the heavens, disposed the world in order, and called the starry host into existence. As for the human species, it was formed, by other inferior deities, out of the dust of the earth, and the water of the ocean personified under the mythological character of Omoroca.

roca. Hence man was endowed with in- CHAP.
tellect, and became a partaker of the di- II.
vine reason^a.

Such are the principal outlines of the system of the ancient Chaldeans; but some degree of obscurity is thrown over it by the assertion of Syncellus, that Omoroca signifies also the moon—Ομορωκα· ειναι δε τουτο Χαλδαισι μεν θαλατθ, Έλληνισι δε μεθερμηνευεται θαλασσα, κατα δε ισοψηφον σεληνη. This difficulty however will vanish upon a more attentive inquiry into the mythological opinions of the ancients; and the supposed connexion between that planet and the watery element will tend to prove, that, amidst all the darkness of allegory, the aqueous origin of the universe is alone to be understood. In the language of aboriginal Greece, *Μαια*, according to Eustathius, is equivalent to *Mother*; and the deep gloom of night is styled by Proclus, the supreme parent (*Μαια*) of the Gods. If from Greece we extend our researches into Assyria and Egypt, we shall find, that the former of these nations designates the

^a Γινεσθαι φησι χρονον, η η' το παρ σκολος και υδωρ ηναι—κ.τ.λ.
SYNCELLI Chronog. p. 29.

SECT. element of water by the very same appella-

I. lation of Maia מַיָּה, and the latter by the
 — cognate term of Mo. The reason appears
 to be, because they esteemed water the
 principle, from which all other things were
 derived. Nor is this supposition devoid of
 classical authority. Plutarch, in his treatise
 upon Isis and Osiris, declares, that the
 moon was called Muth by the Egyptians,
 because it was conceived to be the parent
 of the earth: and, in a similar manner,
 Jamblicus, in his book concerning the E-
 gyptian mysteries, asserts, that by the word
 Muth the Phenicians understood the cha-
 otic mass of earth and water, out of which
 all other things were subsequently pro-
 duced^b.

Hence it appears, that, from the sup-
 posed aqueous nature of the moon, the an-
 cient mythologists were accustomed to ap-
 ply the same term indifferently both to
 that planet, and to the water of the cha-
 otic abyss; and equally to consider each of
 them as the origin of the universe. Even
 after the commencement of the Christian

^b See Baxter's 2d. philolog. letter; Archæologia, vol. i.
 p. 209.

era, the persuasion that the moon was a sphere of water still remained prevalent in the East; and a lunar purification of souls formed one of the most prominent features of the Manichean heresy^c. CHAP. II.

With regard to this cosmogony of the Chaldeans, it is worthy of observation, that allegory is *avowedly* introduced into it, a circumstance equally serving to confirm the hypothesis which has been adopted, and to act as a guide in future researches of a similar nature. The watery element

^c Theodor. Hæret. Fab. sect. i. c. 26. and Mosheim's Ecclef. Hist. vol. i. p. 300. Shakespeare, who has closely copied the superstitions of our Gothic ancestors, though in some cases he has blended them with classical mythology, may perhaps have derived, from this ancient opinion, the idea contained in the following lines :

“ Upon the corner of the moon,
 “ There hangs a vaporous drop profound;
 “ I'll catch it ere it come to ground.”

MACBETH, A. iii. Sc. 5.

That the Scandinavians were originally an Asiatic people seems to be indisputable; and that they migrated from the confines of Persia, is rendered probable, by the circumstance of the Germans being enumerated by Herodotus among the tribes of the Persians. Through this channel the original Asiatic tenet may perhaps have been conveyed into the western world. Mr. Bryant however assigns a different reason for the prevalent belief in the aqueous nature of the moon. See Anal. v. ii. p. 397.

SECT. is expressly declared to be symbolized un-

I. — under the imaginary character of a gigantic demon; which, being severed into two parts, became the origin and principle of all things. Nearly similar to this is the doctrine of Moses, excepting only that it is free from allegorical obscurity, and expressed in the unadorned language of profaic narration. While the chaotic mass was yet in a state of confusion, a thick darkness diffused itself over the face of the abyss: but in due time God severed the waters from the waters, and placed between them an expanse denominated heaven. Thus it is manifest, that the Pagan mythologists were accustomed to veil the simplicity of historical truth in the gaudy dress of allegory, and to represent the several parts of inanimate creation under the more poetical character of living agents. Provided this mode of interpretation be used, no small degree of light will be thrown upon various fables, which must otherwise have lain involved in impenetrable obscurity. Unless the early records of the Heathen world be divested of their glittering exterior, and a numerous host of imaginary beings be chased from the fairy land of tradition; the mythology of

of the ancients, like an enchanted forest of CHAP.
romance, will defy every attempt to pene- II.
trate within its dark recesses. But when —
once the spell is broken, a thousand light
and fantastic forms will vanish from our
sight; the whole mysterious delusion will
melt into unsubstantial air; and the naked
simplicity of truth will alone remain.

II. The cosmogony of the Phenicians II.
affords an additional proof of the truth of Phenician
these observations, and is a striking in- account.
stance of the propensity of the ancients to
allegory and personification. Abstract ideas,
as well as material substances, are elevated
into the rank of deities; and the beaten
track of history is quitted for the wild
paths of poetical imagery. According to
the Phenician system, the principle of the
universe was a dark air, and a turbulent
evening chaos; an opinion not very diffi-
milar to that contained in the exordium of
Genesis. We there read, that the earth
was without form and void; that darkness
was diffused upon the surface of the abyfs;
and that the Spirit of God hovered over
the face of the waters. Sanchoniatho af-
terwards ascribes to material operation the
origin of that, which may be denominated

SECT. the will or desire of God, when in his great

I. wisdom he thought fit to create the world

— out of nothing. From this personification of divine love a chaotic mixture was produced, and within it were comprehended the rudiments of all things. Then appeared the sun, the moon, and the radiant host of heaven. Afterwards the fishes of the sea, and the whole brute creation felt the impulse of animal life. And lastly, two mortals were formed, the progenitors of all mankind. It is remarkable, that these two are said to have derived their origin from Colpias, and his consort Baau. The first of these terms, as Bochart justly remarks, appears manifestly to be a composition of three Hebrew words, signifying, *The voice of the mouth of Jehovah*; and in the latter we as naturally trace the scriptural בָּהוּ Bahu, one of the Mosaical appellations of the chaotic mass^d.

III.
Persian ac-
count.

III. From this account of the Chaldee and Phenician cosmogonies, it will be no

^d Cumberland's Sanchoniatho, p. 1, and 23. Bochart indeed would here read Baaut, instead of Baau, translating it *night*: but such an alteration appears to be needless, since the word Baau is so easily resolved into the Hebrew radical, BOCH. Geog. Sacr. p. 706.

unna-

unnatural transition to proceed to that of CHAP.
 Persia, a nation, which, in many respects, II.
 appears to have long preserved a much
 purer form of worship than its neighbours.
 According to their system, God created
 the world, not indeed in six days, but,
 what is very similar to it, at six different
 times. Each of these times comprehended
 a considerable number of days, though not
 an equal one; yet, in the sum total, the
 six times amounted exactly to a whole
 year. During the period of the first, were
 created the heavens; during that of the
 second, the waters. The third was allotted
 to the production of the earth; the fourth
 to the formation of trees and plants; and
 during the fifth, the various tribes of ani-
 mals received their existence. The sixth
 space of time, in exact conformity with the
 sixth day of the Mosaic cosmogony, was
 devoted solely to the creation of man.

A considerable part of the ancient Per-
 sians believed, agreeably to the scriptural
 history, that Adam and Eve were the ori-
 ginal parents of the human race, though
 others assigned different names to the first
 created pair. The coincidence however of
 the whole account with that of Scripture,

SECT. is peculiarly accurate, from whatever source

I. it may have been derived. Should it even

— be asserted, that the Persian Prophet Zerâdusht borrowed his system from that of Moses, it will serve at least to shew both the high antiquity of the sacred documents, and the uncommon degree of veneration, in which they were held. The pride of a Persian lawgiver would not have suffered him to borrow from any despised or obscure original; and a great degree of previous credit could alone have secured to the exordium of the Pentateuch the praise and the imitation of Zerâdusht^e.

IV.
Hindoo account.

IV. Quitting the realms of Persia, let us next advance into the wide extended empire of Hindostan. Tradition, in this country, seems to have been early transmitted to writing; and it is natural therefore to expect, that it will only have suffered a partial corruption. The Institutes of Menu are supposed, by a great Orientalist^f, to have been composed no less than 1280 years before the Christian era; consequently, the Author of them must have flourished, not very long after the days of

^e Hyde, de Rel. Vet. Pers. p. 162, and 161.

^f Sir. W. Jones, in Pref. to Inst. of Menu.

Moses.

Moses. This Hindoo tract commences with CHAP.
the following account of the creation. II.

“ Menu sat reclined, with his attention
“ fixed on one object, the supreme God ;
“ when the divine sages approached him,
“ and after mutual salutations, in due
“ form, delivered the following address :
“ Deign, sovereign Ruler, to apprize us of
“ the sacred laws in their order ; for thou,
“ Lord, and thou only among mortals,
“ knowest the true sense, the first prin-
“ ciple, and the prescribed ceremonies, of
“ this universal, supernatural Veda ; unli-
“ mited in extent, and unequalled in au-
“ thority.

“ He, whose powers were measureless,
“ being thus requested by the great sages,
“ saluted them all with reverence, and
“ gave them a comprehensive answer, say-
“ ing, Be it heard !

“ This universe existed only in the first
“ Divine idea, yet unexpanded, as if in-
“ volved in darkness, imperceptible, unde-
“ finable, undiscoverable by reason, and
“ undiscovered by revelation. Then the
“ sole self-existing power, himself undif-
“ cerned,

SECT. " cerned, but making this world discern-

1. " ible, appeared with undiminished glory,

— " dispelling the gloom. He, whom the
 " mind alone can perceive, whose essence
 " eludes the external organs, who has no
 " visible parts, who exists from eternity,
 " even he, the soul of all beings, whom
 " no being can comprehend, shone forth
 " in person.

" He, having willed to produce various
 " beings from his own divine substance,
 " first, with a thought, created the waters⁸,
 " and placed in them a productive seed ;
 " the seed became an egg, bright as gold,
 " blazing like the luminary, with a thou-
 " sand beams ; and in that egg he was
 " born himself, in the form of Brahma,
 " the great forefather of all spirits. The
 " waters are called *nara*, because they were
 " the production of Nara, or the Spirit of
 " God ; and, since they were his first *ay-*
 " *ana*, or place of motion, he is thence
 " named Narayana, or, moving on the
 " waters.

⁸ Similar to this is the language of the officiating Brahmen in the beginning of the Prologue to Sacontala ; " Water, " says he, was the first work of the Creator."

" From

" From that which is the first cause, CHAP.
 " not the object of sense, existing every II.
 " where in substance, not existing to our ———
 " perception, without beginning or end,
 " was produced the divine male, famed
 " in all worlds under the appellation of
 " Brahma. In that egg the great power
 " sat inactive a whole year of the Creator,
 " at the close of which, by his thought
 " alone, he caused the egg to divide itself.
 " And from its two divisions he framed
 " the heaven above, and the earth be-
 " neath; in the midst, he placed the sub-
 " tle ether, the eight regions, and the per-
 " manent receptacle of waters. From the
 " supreme soul he drew forth mind, exist-
 " ing substantially, though unperceived by
 " sense, immaterial; and before mind, or
 " the reasoning power, he produced con-
 " sciousness, the internal monitor, the ruler.

" Thus having at once pervaded, with
 " emanations from the supreme Spirit, the
 " minutest portions of six principles, im-
 " mensely operative, consciousness, and the
 " five perceptions, he framed all creatures
 " —He, too, first assigned to all creatures
 " distinct names, distinct acts, and distinct
 " occupations—He, the supreme Ruler,
 " created

SECT. “ created an assemblage of inferior deities,

I. “ with divine attributes, and pure souls ;

— “ and a number of genii, exquisitely delicate ; and he prescribed the sacrifice ordained from the beginning—He gave being to time, and the divisions of time, to the stars also, and to the planets, to rivers, oceans, and mountains ; to level plains, and uneven valleys—for he willed the existence of all those created things. For the sake of distinguishing actions, he made a total difference between right and wrong, and enured these sentient creatures to pleasure and pain, cold and heat, and other opposite pairs—He, whose powers are incomprehensible, having thus created both me and this universe, was again absorbed in the supreme Spirit, changing the time of energy for the time of repose^h.”

It is almost superfluous to enter into a formal comparison of the preceding cosmogony with that of Moses. The resemblance indeed is far from being perfectly accurate, but in many points it is remarkably striking. The self-existent Being creates the world, not by an immediate ex-

^h Institutes of Menu, p. 1.

ertion

CHAP. II.
 ertion of his own power, but by the inter-
 vention of a divine emanation from his
 person. Similar to this is the doctrine of
 the Chaldee paraphrasts, respecting the
 Mimra, or Word of God, upon whom the
 work of creation was devolved by the Fa-
 ther. David speaks to the same effect in
 the thirty-third Psalm; "By the Word of
 "the Lord were the heavens made;" and,
 under the Christian dispensation, Christ is
 declared to be the Creator of all things.
 "In the beginning was the Word, and the
 "Word was with God, and the Word
 "was God. The same was in the begin-
 "ning with God. All things were made
 "by him; and without him was not any
 "thing made that was madeⁱ." Thus also
 St. Paul affirms our Lord to be "the
 "image of the invisible God, the first born
 "of every creature: for by him were all
 "things created that are in heaven, and
 "that are in earth, visible and invisible,
 "whether they be thrones, or dominions,
 "or principalities, or powers; all things
 "were created by him and for him: and
 "he is before all things, and by him all
 "things consist^k." According to the Hin-
 doos, the waters were first called into ex-

ⁱ John i. 1.^k Coloss. i. 15.

istence;

SECT. istence; and the Deity, in a manner simi-

1. lar to the Mosaical account, is represented

— as hovering over the face of the vast abyfs.

At length, after the various works of the

creation were finished, “He, whose powers

“are incomprehensible, is said to be again

“absorbed in the supreme Spirit; changing

“the time of energy for the time of re-

“pose.” In exact conformity with these

sentiments of the Hindoos, we are in-

formed by the Author of the Pentateuch,

that God “rested on the seventh day from

“all his work, which he had made,” and

consecrated it, in a peculiar manner, for

the offices of religion. Even the very names

of Adam and Eve are still extant in the

ancient records of Hindostan, and may be

clearly traced in the Sanscreet words Adi-

ma and Iva¹.

v.
Chinese ac-
count.

V. The neighbouring empire of China;

similar to that of Hindostan in its studious

seclusion from the rest of the world, and

¹ “The posterity of Adima, or Adim, (for the letter A in
“this name has exactly the sound of the French E in the
“word *j’aime*) through Ultanapada, is as follows: 1. Adim
“and Iva. Iva sounds exactly like Eve, pronounced as a
“diffyllable, E-ve, &c.” WILFORD on the Chronol. of the
Hindus. Asiat. Res. vol. v.

equal-

equalling it in its claims to an almost un- CHAP.
 fathomable antiquity, next demands our II.
 attention. The account of the creation, ———
 according to the ancient traditions of this
 people, does not indeed descend to the mi-
 nute particularities of the preceding one,
 but is nevertheless little inferior to it in
 point of accuracy. It is said, that they
 call the first of men Puoncu, and believe
 that he was born out of chaos, the allego-
 rical mundane egg of oriental mythology.
 From the shell of this egg, in the deep
 gloom of night, were formed the heavens;
 from the white of it, the atmosphere;
 and from its yolk, the earth. The order
 of creation was however as follows; the
 heavens were first made; the foundations
 of the earth were next laid; the atmos-
 phere was then diffused round the habi-
 table globe; and last of all man was cre-
 ated^m.

^m “ Porro primum hominem, quem agnoscunt Sinæ, Pu-
 oncuum nominant. Eum dicunt e Chao tanquam ex ovo
 natum, cujus testam seu corticem in cœlum, albumen in
 ærem, vitellum in terram abiisse, idque media nocte.—
 Primo tamen loco cœlos perfectos; stabilitam deinde ter-
 ram, tum spiritus, postremo homines extitisse.” MARTINII
 Hist. Sin. p. 13.

Let

SECT. Let us now once more turn our at-

I. tention to the cosmogony of Scripture, and

we shall find that Moses, in a manner strictly conformable to the system of the Chinese, describes a chaos as being the original production of God's creative power; and relates, that the heavens were framed previously to the earth, man being the last of all the works of the Deity. According to the Chinese, night was the season in which the creation took place; according to the Pentateuch, darkness was upon the face of the deep: and, in the Mosaic cosmogony, time is calculated, not by mornings and evenings, but by evenings and mornings.

With regard to the awful Being, from whom all things derived their existence, the Chinese assert, that "the grand Unity comprehends Three; that One is Three, and Three are One. Tao, say they, is life; the First begot the Second; from those Two proceeded the Third; and by the united Three were all things created". He, whom the eye cannot see,

ⁿ Du Halde's China, vol. iii. p. 30.

" and

“and who can be discerned by intellect CHAP,
 “alone, is denominated Y.” Hiuchin ex- II.
 plains the meaning of this character in the
 following words. “In the beginning, Rea-
 “son (the Logos of Philo and the Scrip-
 “tures) subsisted in the Unity. This Rea-
 “son created and divided the heaven and
 “the earth, and harmonized and perfected
 “all things°.”

VI. It has been already observed, that VI.
 the Persians believed the world to have Tuscan ac-
 been created at six different times: the count.
 same remark may also be made upon the
 cosmogony of the ancient Etrurians. We
 are informed by Suidas, that a sage of that
 nation wrote a history, in which it is said,
 that God created the universe in six thou-
 sand years, and appointed the same period
 of time to be the extent of its duration.
 In the first millenary, he made the heaven
 and the earth; in the second, the visible
 firmament; in the third, the sea, and all
 the waters that are in the earth; in the
 fourth, the sun, the moon, and the stars;
 in the fifth, every living soul of birds, rep-

° Memoires Chinois, cited by Bryant in his Philo Ju-
 dæus, p. 287.

SECT. tiles, and quadrupeds, which have their

I. abode either in the air, on the land, or in
 — the waters ; and lastly, in the sixth, man
 alone. It appears therefore, that, according
 to the system of the Etrurians, five
 millenaries preceded the formation of man,
 to which the whole of the sixth was de-
 voted, and that the remaining period com-
 prehends the whole duration of the human
 race. So that the age of the world, from
 its commencement to its termination, will
 amount precisely to twelve thousand years^p.

VII.
 Gothic ac-
 count.

VII. In the traditions even of our Go-
 thic ancestors, blended as they are with
 the most extravagant fictions, some re-
 mains of the truth are still discoverable.
 They appear to have supposed, that the
 original act of creation took place previous
 to the era of the first parents of mankind,
 and that it was succeeded by the waters of
 a deluge. It may not perhaps be very
 difficult to reconcile this with the Mo-
 saical account, if the process of renovation
 after the flood resembled that of the first
 creation of the world ; an hypothesis, which

^p Ἰσtoriaν δὲ παρ' αὐτοῖς αὐτῆς ἐμπειροῦς συγγραφέας. κ. τ. λ.
 SUIDÆ Lexic. vox Τυγῆνια.

has

has been urged with some degree of probability¹. In that case, the new world might not improperly be styled a new creation; and the ancient Goths, possessing only a confused tradition of the antediluvian ages, might deduce their immediate descent rather from Noah, than from Adam.

CHAP.
II.

“ At the beginning of time (according
 “ to a poem cited in the Edda), when no-
 “ thing was yet formed, neither shore, nor
 “ sea, nor foundations beneath; when the
 “ earth was no where to be found below,
 “ nor the heaven above: all was one vast
 “ abyfs without plant or verdure—That
 “ part of it which lies towards the north,
 “ was filled with a mass of gelid vapours
 “ and ice; while its interior was replete
 “ with whirlwinds and tempests. Directly
 “ opposite to it, rose the southern side of
 “ the abyfs, formed of the lightnings and
 “ sparks which flow from the world of
 “ fire—As to that part which lay between
 “ these two extremes, it was light and se-
 “ rene, like the air in a calm. A breath
 “ of heat then spreading itself over the ge-
 “ lid vapours, they melted into drops; and
 “ of these drops was formed a man, by

¹ See Catcott on the Deluge.

SECT. " the power of him who governed. This

I. " man was named Ymer—from him are
 ——— " descended all the families of the giants."

A narrative is next given of the creation of a person, whose prototype seems to have been the scriptural Adam. From him was descended a patriarch, to whom were born three sons. Between this race and that of the giants an incessant warfare was carried on, which at length terminated in the death of Ymer. That event produced a deluge, in which all the families of the giants perished, excepting one, who saved himself in his bark. The whole of his household escaped at the same time, and by him was preserved the race of the giants. At this period, according to the Gothic mythology, the second creation took place, an event seemingly allusive to the renovation of the world after the waters of the deluge; the three victorious sons of the Patriarch were elevated to the rank of deities; and the earth was repopled with a new race of inhabitants, differing, in point of origin, from their predecessors. The bright luminaries of heaven now began to shine, and every star " had its assigned residence. Hence the days were
 " dif-

“ distinguished, and the years reduced to CHAP.
 “ calculation. For this reason it is said, II.
 “ in the poem of Volufpa, Formerly the —
 “ sun knew not its place, the moon was
 “ ignorant of its powers, and the stars
 “ knew not the stations they were to oc-
 “ cupy.”

In this cosmogony, the chaos, from which the world was originally formed, is accurately described; and the opposition, during the antediluvian ages, between the descendants of Seth and the children of Cain, seems to be alluded to in the contests between the sons of Bore, and the giants. Whether in this Gothic deity, and his triple offspring, the Patriarch Noah and his progeny be described, it may perhaps be presumptuous to determine. The two accounts disagree indeed in various respects, yet there are certainly many points of resemblance between them; such as, their enmity with the race of the giants, their coincidence in number, and the circumstance of a deluge taking place at the respective eras in which they are said to have lived. In detailing the opinions of our Gothic ancestors, systematical regularity has

• Edda, Fab. 1, 2, 3, 4, and 5.

SECT. been in some measure violated, as it would

- I. have been difficult, if not impossible, to
 ——— separate their accounts of the creation and
 of the deluge. A great degree of confusion pervades the whole narrative contained in the Edda, from their having blended together those two important events. Perfect consistency, indeed, is alone to be expected from the decisions of perfect truth; and perfect truth can only be found in the word of God^s.

* I have omitted noticing the cosmogony of the ancient Egyptians, as the obscure account of it which is given by Diodorus Siculus appears to have but very little coincidence with that of Moses. The following passage however will serve to shew, that they were not entirely ignorant of that thick darkness which involved the original chaotic abyss.

“ Damascius having inquired, *περι της πρωτης αρχης*, about
 “ *what was the first principle in the world*, gives this as an
 “ ancient Egyptian doctrine—*μαλλον δε και οι Αιγυπτιοι αρρηλον*
 “ *ανυμνηταον*. *Σκοτος γαρ αγωγων αυτην ονομασασι, τρις και τελο*
 “ *επιφημιζοντες*. *The Egyptians have chosen to celebrate the first*
 “ *cause as unspeakable*. *They accordingly style it, darkness un-*
 “ *known*, and mention it with a threefold acclamation. Again,
 “ *ετο γην και Αιγυπτιοι σκοτος αγωγων εκαλει, σκοτος υπερ νοσην*
 “ *πασαν*. *In this manner the Egyptians styled the first principle*
 “ *an inconceivable darkness: night and darkness past all ima-*
 “ *gination*. This is perfectly consonant to passages from the
 “ same Author, quoted by the very learned Cudworth—*“Η*
 “ *μιν μια των όλων αρχη σκοτος αγωγων υμνηματι*. κ. τ. λ. *There*
 “ *is one origin of all things, celebrated by the name of unknown*
 “ *(incomprehensible) darkness*. Again, *Πρωτη αρχη σκοτος υπερ*
 “ *πασαν νοσην σκοτος αγωγων*. *They hold, that the first begin-*
 “ *ning,*

VIII. From the limits of the eastern CHAP. continent, let us now take our flight over II. the wide world of waters to the distant shores of America, and even there we shall meet with some obscure traces of primeval tradition. It is said by Hariot, that the Virginians suppose the world to have been made by one supreme Being, but that the immediate act of creation was devolved by him upon other secondary deities. Perfectly according with the traditions of nearly every nation upon the face of the earth, and accurately coinciding with the cosmogony of Moses, they believe water to have been first produced, and afterwards to have been used as the principle, out of which all other things were formed^t. The opinion indeed, that some mysterious emanation from the Almighty called the world into existence, and that water was the origin of every creature, whether animate or inanimate, appears to have been very generally diffused through almost every quarter of the globe. Some proofs of this have already been adduced, and others yet re-

VIII.
Virginian
account.

*"ning, or cause of things, was darkness beyond all conception;
"an unknown darkness."* BRYANT'S Egypt, p. 170.

^t Purch. Pilgrimage, b. viii. c. 6.

SECT. main, which equally merit the attention of
I. the mythologist.

IX. Several of the ancient Philosophers,
Opinions of the ancient Philosophers. from whatever sources they drew their information, coincide with Moses in their notions respecting the origin of the world.

I. Orpheus. Orpheus, both from the remote antiquity of the period in which he is said to have flourished, and from the more accurate resemblance of his system to that of the Hebrew Legislator, first deserves our notice^u. In the second of his Hymns, he invokes Night, or Darkness, as the parent both of gods and men, and as the origin of all things; worshipped by mortals under the mythological name of Venus, a name probably intended to convey the idea of creative love^x. He appears also to have

^u I mean not to assert, that Orpheus was actually the Author of the poems ascribed to him; for that point is somewhat dubious: but it may not be improper to observe, that the argument will remain equally strong, whether they be the composition of Orpheus, or of any other ancient Greek mythologist.

^x Νύκτα θένει γυνετῆραι ἀνίσταται ἡδὲ καὶ ἀνδρῶν.
Νοξ γένεσις πάντων, ἣν καὶ Κυπρίν καλεῖσθαι.

HYMN. ii.

Thus

supposed, that the world was created by the agency of an emanation from the Deity, whom he styles “The First Born,” coinciding, in this respect, both with the Jewish, the Christian, and the Hindoo systems. The First Born is further said, like the oriental Brahma, to have sprung from the mundane egg, previous to his commencing the work of creation.

It is worthy of notice, that this mysterious personage is addressed by Orpheus, in the following remarkable terms ;

Πρωτογονον καλεω διφυη, μεγαυ, αιθεροπλαγκτον,
 Ωλογενη, χρυσεαισιν αγαλλομενον πτερυγεσσιν,
 Ταυροβοαν, γενεσιν μακαρων θνητων τ' ανθρωπων.

HYMN. v.

If it be not too presumptuous to hazard such a conjecture, it is possible, that under the term διφυη, which commentators do not account for very satisfactorily, may be conveyed some imperfect knowledge of the double nature, divine and human, of our blessed Lord, the true Logos, and sole creator of the universe. The notion, so familiar to the Pagan world, especially to the

Thus we read in the Mosaical cosmogony, “darkness was upon the face of the deep.”

Hin-

SECT. Hindoos, of an incarnate deity, may perhaps have been derived from a mutilated tradition of that mysterious article of our faith, by which alone we hope to obtain salvation, and which appears to have been actually revealed to our first parents^y. With regard to the expressions, *ταυροβοαν*, and *χρυσεαῖσιν ἀγαλλομενον πτερυγεσσιν*, they may perhaps have originated from the well known cherubic emblems, which had been displayed to mankind long before the promulgation of the Jewish Law^z. One cannot however avoid being struck with the resemblance of the latter of these epithets, “exulting in his golden wings,” to the scriptural *מְרַחֵף*, beautifully as well as justly paraphrased by Milton, “dove like fat brooding^a.”

Justin Martyr has preserved an oath of Orpheus, which merits some degree of notice. “I adjure thee, the heaven, the work of the great and wise God; I adjure thee, the *Voice* of the Father, which he first uttered, when by his wisdom he

^y Gen. iii. 15.

^z Gen. iii. 24. See Parkhurst's Heb. Lex. vox כָּרַב.

^a See Parkhurst's Heb. Lex. vox. הָרַחַף.

“laid

“laid the foundations of the whole world.” CHAP.

The word *Voice* is asserted by Justin Martyr to be equivalent to *Logos*. “In this
“passage,” says he, “Orpheus styles the
“*Logos, Voice*, for the sake of poetical
“metre, as is manifest from what occurs
“a little above, where, when the metre
“allowed him to do so, he denominates
“this very personage, *Logos*, as for in-
“stance,

“Looking towards the divine *Logos*, reverence him^b.”

Some persons have supposed, that Orpheus entertained an idea, similar to that of the ancient Etrurians, concerning the duration of the present order of things; and which, though I know not how it originated, is familiar to the Christian world; namely, that from the era of the creation, to the final dissolution of the universe, a period of six thousand years will elapse. “In the
“sixth generation,” says Orpheus, “cease

^b Ουρανοὶ ὀρκίζω σι, θεῶν μεγάλῃ σοφῇ ἔργον,
Αὐδὴν ὀρκίζω σι πατρός, τὴν φθιγγάτο πρώτον,
Ἦμῖνα κοσμοὶ ἅπαντα ἱαίς σπριζάτο βυλαίς.

Hanc *αὐδὴν* Justinus interpretatur *λογον*. Ἐταυθα, αἰτ, τοι
λογον *αὐδὴν* διὰ τὸ ποιητικὸν *οἰομαζὺ μετρον*· ὅτι διὰ τῆς οὕτως ἔχει,
ἀπὸ τοῦ μικροῦ προσθεῖν, τῶν μετρῶν συγχωρητὸς αὐτῇ, *λογον* αὐτοῦ
οἰομαζῖν· ἔφη γὰρ

Εἰς δὲ *λογον* θεῶν βλεψας, τὴν προσεδόκει.

ORPH. Op. Edit. Gesner, p. 364.

“the

SECT. "the harmony of song^c." It is perhaps,

I. however, too bold to deduce such sentiments from so obscure a passage.

From these detached fragments, the opinion of Orpheus, respecting the creation of the world, may imperfectly be gathered; but Cedrenus has preserved a more methodical and better detailed account of the system of that ancient Writer. "In
 "the beginning, according to the doctrine
 "of Orpheus, was created the ether. Chaos,
 "and gloomy night the first of all things,
 "enveloped it on every side, and occasioned an universal obscurity. Nevertheless, there was a Being, incomprehensible, supreme, and pre-existing; the
 "Creator of all things, as well of the ether
 "itself, as of whatsoever is under the ether.
 "The earth was hitherto invisible on account of the darkness, till the light,
 "bursting through the ether, illuminated
 "the whole creation. That light was the
 "Being before mentioned, even he that is

^c Ἐξ ἧ δ' ἐν γυναι (φησιν Ὀρφεύς) καταπαυσάτι κοσμον αἰοῦσας—
 Severior Neander in Theognidem, putat Orphea hunc versum posuisse, de nobilibus illis vi millenorum annorum ætatibus, de quibus Judæi, et ex his Christiani. ORPH. Op. ed. Gesner, p. 379.

" above

“ above all things. His name is Wisdom, CHAP.
 “ Light, and Life ; but these three powers II.
 “ are one power, the strength of which is ———
 “ the invisible, the incomprehensible God.
 “ From this power all things were pro-
 “ duced, incorporeal principles, the sun,
 “ the moon, their influences, the stars, the
 “ land, and the sea ; together with all
 “ things in them, whether they be visible,
 “ or whether they be invisible. The hu-
 “ man race was formed by an immediate
 “ act of the Deity, and received from him
 “ a reasonable soul. Thus were all things
 “ created by the three names of the one
 “ only God, and he is all things^d.”

^d — Εξ αρχῆς ἀνδείχθη τῷ κόσμῳ ὁ αἰθερ ὑπο τῇ διῷ δημιουργ-
 γηδεις. Ἐντευθεν δὲ ἐντευθεν τῷ αἰθερος ἢ χάος καὶ νύξ ζοφερα,
 παντα δὲ ἐκαλυπτε τα ὑπο τον αἰθερα· σημαίνων, την νυκτα προτε-
 ρειν, Ειρηκως εν τη αυτη εκδεσει, ακαταληπτον τινα και παντων
 ὑπερτατον ειναι, προγενεστερον τε και δημιουργον ἀπαντων, και αυτη
 τῷ αἰθερος, και παντων των ὑπ’ αυτον τον αἰθερα. Την δι γην ειπεν
 ὑπο τῷ σκοτους αορατον εσαν. Εφρασε δε, ὅτι το φως ῥηξαν τον αι-
 θερα, φωτισε πασαν την κτισιν, ειπων εκείνο ειναι το φως το ῥηξαν
 τον αἰθερα, το προειρημενον το ὑπερτατον παλιν. Οὐ ονομα ὁ αἰλος
 Ορφευς ακυσας εκ της μαλῆιας ἐξιπτε· μητις, ὑπερ ἱερμηνεύσαι Βαλη,
 Φως, Ζωοδοτης. Ειπεν εν τη αυτη εκδεσει, ταυτας τας τρεις θειας
 των ονοματων δυναμεις, μιαν ειναι δυναμιν, και κρατος τετων θιον ὁν
 εδεις ὄρα· ἥς τιнос δυναμεις εδεις δυναται γινωαι ιδεαι η φυσιν. Εξ
 αυτης δε της δυναμεις τα παντα γεγεννησθαι, αρχας ασωματες,
 και ἡλιον, και σεληνην, και ἐξυσιαν, και αστρα παντα, γην και θα-
 λασσαν, και τα ὀρωμενα εν αυτοις παντα, και τα αορατα. Το δε
 των αἰθρων γινος ειπεν, ὑπ’ αυτη τῷ θειῳ πλάσθιν εκ ψυς, και
 ψυχην

SECT. 2. Pythagoras, in a manner somewhat

1. similar to Orpheus, appears to have fallen
 ————— into the early heresy of materialism, though,
 2.
 Pythagoras, like him, he ascribes the creation of the
 world to unity first producing a duad.
 “The beginning of all things,” says he,
 “is unity; but from unity sprung an in-
 “finite duad, subject, like matter, to unity
 “as its cause. From unity and the in-
 “finite duad, were produced numbers;
 “from numbers, points; from points, lines;
 “from lines, planes; and from planes, so-
 “lids. From these were formed sensible
 “bodies, of which there are four elements;
 “fire, water, earth, air. Lastly, from the
 “elements, by various transmutations, was
 “produced the universe, animated, intelli-
 “gent, and spheroidal. Light and dark-
 “ness are equally distributed through the
 “world; and man, the lord of the cre-
 “ation, partakes of the nature of the
 “Gods.”

ψυχὴν ὑπ' αὐτῇ λαβεῖν λογικὴν, καθὼς Μοῦρης ἐξέθιτο. Ὁ δὲ αὐτοῦ
 Ὀρφεὺς ἐν τῇ αὐτῇ βιβλῷ συνίσταται, ὅτι διὰ τῶν αὐτῶν τριῶν νομαίων
 μίας διοτήτος τὰ πάντα ἐγένετο, καὶ αὐτὸς ἐστὶ τὰ πάντα. CEDR.
 Hist. Comp. p. 57.

Ἐκ τῆς μοναδὸς ἀριστὸν δυ-
 αδα, ὡς αὖ ἔστιν τῇ μοναδὶ αὐτῇ ὑποσυναί. Ἐκ δὲ τῆς μοναδὸς
 καὶ τῆς ἀριστῆς δυαδὸς τὸς ἀριθμοὺς. κ. τ. λ. SUIDÆ Lex. vox
 Πυθαγόρας.

The

The whole of this system evidently pro- CHAP.
ceeds upon geometrical principles; and II.
consequently in that respect is totally dis-
similar to the Mosaical cosmogony. The
reason why it is here introduced, is prin-
cipally on account of the remarkable ori-
gin from which Pythagoras deduces the
creation of the universe. Two proceed
from one, forming conjunctly a triad; the
author and disposer of all things. As for
man, he is said to partake of the nature of
God, and the cause of this participation is
the soul which animates him. With re-
gard to the component principles of this
mysterious part of man, various were the
suppositions of the ancient philosophers,
and all equally distant from the truth^f; yet

^f “Zenoni Stoico animus, ignis videtur—Aristoxenus
“Musici, idemque philosophus, ipsius corporis intentionem
“quamdam, velut in cantu et fidibus, quæ armonia dicitur:
“sic ex corporis totius natura et figura varios motus cieri,
“tanquam in cantu sonos—Xenocrates animi figuram et
“quasi corpus negavit esse, verum numerum dixit esse, cu-
“jus vis, ut jam ante Pythagoræ visum est, in natura max-
“uma esset. Ejus doctor Plato triplicem finxit animum.”
Moses himself maintains the blood to be the נֶפֶשׁ, or animal
principle of life; and, as the same word seems to occur oc-
casionally in the sense of soul, (Parkhurst indeed denies this)
the notion of blood being the soul may from this circum-
stance have been derived to some of the heathens. “Em-
pedocles

SECT. in one point they, generally speaking, unanimously agreed; its divine origin, and the resemblance of its nature to that of the Deity^s.

3.
Thales and
Anaxago-
ras.

3. Several of the ancient sages, without entering into any special account of the process of the creation, more or less agree with Moses in what they *do* maintain. Among these, may be reckoned Thales the Milesian, and Anaxagoras. Thales maintained, that water was the origin of all things, and that God was that supreme intelligence, who formed all things out of waterⁿ. Anaxagoras taught, that the uni-

"pedocles animum esse censet cordi suffusum sanguinem."
TULL. Tusc. Disp. lib. i. sect. 9, 10.

^s "Ergo animus (qui, ut ego dico, divinus) est, ut Euripides audet dicere, deus. Et quidem, si deus aut anima aut ignis est, idem est animus hominis—Sin autem est quinta quædam natura ab Aristotele inducta primum; hæc et deorum est et animorum. Hanc nos sententiam fecuti, his ipsis verbis in consolatione hoc expressimus: animorum nulla in terris origo inveniri potest—Quicquid est illud, quod sentit, quod sapit, quod vivit, quod viget, cœleste et divinum, ob eamque rem æternum sit necesse est."
TULL. Tusc. Disp. lib. i. sect. 26, 27.

ⁿ "Thales enim Milesius, qui primus de talibus rebus quæsit, aquam dixit initium esse rerum. Deum autem eam mentem, quæ ex aqua cuncta fingeret." CICERO de Nat.

verse remained in a state of chaotic confusion, till arranged in order by the wisdom of the Deity¹. CHAP. II.

4. In a similar manner, one of the most ancient of the Greek poets describes 4. Hesiod.
 "Chaos, as first existing. Next was produced the spacious earth, the seat of the immortals, Tartarus hid within the recesses of the ample globe, and divine Love, the most beautiful of the deities. From Chaos sprung Erebus, and black Night; and from the union of Night and Erebus were born Ether and the Day^k."

In the midst of this mythological description, we may still discover evident traces of the primeval tradition. Out of Chaos is produced the globe of the earth; and divine Love, personified in the character of a beautiful sylph, bears a conspicuous part in the cosmogony. Evening^l and

Nat. Deor. lib. i. cap. 10. Ἀρχὴν μὲν πάντων ὕδωρ ὑπερῆσθαι.
 DIOG. LAERT. in Vita Thal.

ⁱ Πάντα χρημάτων ἢ ὅμω· ἡτὰ τοῦ εἰδέναι αὐτὰ διχοτμήσει.
 DIOG. LAERT. in Vit. Anax.

^k Ἦτοι μὲν πρώτην Ἄλως γένετ' αὐτὰρ ἔπειτα
 Γαί' εὐρυγίγας, κ. τ. λ. HESIOD. Theog. 116.

^l Erebus, Heb. עֶרֶב.

VOL. I.

F

night

SECT. night are next introduced; and lastly day
 1. and the ethereal light are generated.

5.
 Aristophanes.

5. There is a curious passage in the works of Aristophanes, which nearly coincides with the sentiments of Hesiod. "Chaos, and Night, and black Erebus, and wide Tartarus, first existed; at that time, there was neither earth, air, nor heaven. But in the bosom of Erebus, black-winged Night produced an ærial egg; from which, in due season, beautiful Love, decked with golden wings, was born. Out of dark Chaos, in the midst of wide-spreading Tartarus, he begot our race, and called us forth into the light^m."

X.
 Jehovah's name known to the Pagans.

X. Besides the traditional accounts, which the heathen nations possessed, of the creation of the world, to many of them the peculiar name of God was not unknown. Philo Byblius, by whom the works of Sanchoniatho were translated into the Greek language, informs us, that that ancient Author wrote a faithful narrative of Jewish

^m Χaos ην, και Νυξ, Ερεβος τε μελας ωρωτων, και Ταρταρος ου-
 ρος' x. τ. λ. ARISTOPH. AVES, 694.

affairs,

affairs, having received his principal in- CHAP.
formation on that head from Jerombaal, II.
the Priest of the God Jeuoⁿ. It is not im-
probable, if we may argue from similitude
of names, and from the remoteness of the
period in which Sanchoniatho flourished,
that this Jerombaal was the Gideon of
Scripture, styled in the Book of Judges,
from his contention with the worshippers
of Baal, Jerubbaal^o.

Diodorus Siculus, after enumerating several Pagan legislators, who claimed for their laws the sanction of different deities, concludes with mentioning the name of Moses, who, he says, prescribed his ordinances to the Jews, under the authority of the God Jao^p.

The name of Jupiter Sabazius, as Selden justly remarks, is clearly derived from Jehovah Sabaoth, a term perpetually ap-

* Ἰστέρι δὲ τὰ περὶ Ἰουδαίων ἀληθεύοντα, ὅτι καὶ τοῖς τρόποις καὶ
τοῖς ὀνομασίαις αὐτῶν τὰ συμφωνοτάτα, Σαγγχουιαδὴν ὁ Βηρυτιος, εἰ-
ληφώς τὰ ὑπομνηματα παρὰ Ἱερομβάλη τοῦ ἱερέως Θεοῦ τοῦ Ἰεω.
EUSEB. PRÆP. EVAN. lib. i. cap. ix.

° Judg. vi. 32.

P — Παρὰ δὲ τοῖς Ἰουδαίοις Μωσὴν τοῦ Ἰαω επικαλούμενον θεόν.
Diod. Sic. Bib. Hist. lib. i. p. 84. edit. Rhodomanni.

SECT. plied to the Most High, in the page of Revelation⁹; and that the celebrated Tetragrammaton, the incommunicable name יהוה, was well known to the Greeks, appears abundantly from the writings of Clemens Alexandrinus, and Diodorus Siculus^r. Even the immediate instruments of idolatry were sometimes forced to bear their testimony to the supremacy of the God of Israel; and IAO was pronounced by the oracle of Apollo to be the first and the

⁴ “Undenam Jupiter Sabazius? nonne a Jehovah Sabaoth, quod inculcante scripsit Jeremia proprium Dei Opt. Max. nomen?” SELD. Proleg. in Dis Syr. cap. iii.

^r Cited by Selden, de Dis Syr. Synt. ii. cap. 1. Respecting the manner in which the peculiar name of God became known to the Heathens, it is well observed by Lord President Forbes, that, “though the Roman people and religion were but modern, compared with that of some other nations, yet is their Jovis Pater, which took much time to be corrupted into Jupiter, very ancient; and, if they had their theology from the Hetruscans, or the Phenicians, the term Jehovah must have been very pure and distinct, when it came first into Italy, to have remained so long so uncorrupted, as we see it did. No man, in his senses, will think the ancient Greeks and Italians borrowed from the detested Jews the name of their God; and therefore it may be safely concluded, that the name, which travelled thus into Greece and Italy, in the earliest times, was the name of the God of the whole earth, used and honoured by all flesh.” Thoughts concern. Relig. p. 178.

greatest

greatest of deities^a. In a similar manner CHAP. the Hindoos, though they might not precisely be acquainted with the very name of Jehovah, were yet not ignorant of its purport. They ascribed the work of creation to THAT WHICH IS^b, the self-existing Being, the uncaused cause of all things. II.

XI. With regard to the particular number of days which were employed in the creation of the world, it has been already shewn, that the ancient Persians and Etrurians were not unacquainted with it. The use of the sabbath, and the division of time into weeks, which can only be accounted for on the supposition of a remote tradition of the grand week of the creation, seems to have pervaded nearly every part of the globe. Eusebius, in his *Præparatio Evangelica*, cites several of the ancient poets, who speak of the seventh day as being holy; Hesiod and Homer both unite in ascribing to it a degree of superior sanctity; and Callimachus asserts, that upon it all things were finished^c. The sabbath is said

XI.
Use of the
sabbath
originating
from the
first grand
week of the
creation.

^a Φραξίτο τοι πάντων ὑπατοῦ Θεοῦ ἐμμεν' ἸΑΟ. SELD. de Dis Syr. Synt. ii. cap. i.

^b Exod. iii. 14.

^c Ἀλλὰ καὶ τὴν ἰσθμὸν ἱερὰν, οὐ μόνον οἱ Ἑβραῖοι, ἀλλὰ καὶ οἱ

SECT. to have been observed among the ancient
 I. inhabitants of Arabia, previous to the era
 — of Mahomet; consequently, although that
 Impostor confirmed the observation of such
 an ordinance, he could not be said to have
 first enjoined it to his followers, from the
 knowledge which he possessed of the books
 of Moses^x. Thus also the natives of Pegu
 assemble together, for the purposes of de-
 votion, on one fixed day in every week^y;
 and the people of Guinea rest from their
 accustomed occupations of fishing and agri-
 culture, every seventh day throughout the
 year^z.

As for the division of time into weeks,
 it extends from the Christian states of Eu-
 rope to the remote shores of Hindostan,
 and has equally prevailed among the Jews

Ἑλλῆνες ἰσασι, καὶ ἣν ὁ πᾶς κόσμος κυκλεῖται, τῶν ζῶντων
 καὶ φερόμενων ἀπάντων. Ἡσίοδος μὲν ἐν ὅτῳ περὶ αὐτῆς λέγει,

Πρῶτος ἡν, τετράς τε, καὶ ἑβδομη ἱερὸν ἡμᾶρ.

Καὶ Ὀμηρος,

Ἑβδομαδὴ δ' ἡπειτα κατηλυθεν ἱερὸν ἡμᾶρ.

Ναὶ μὴν καὶ Καλλιμαχος ὁ ποιητὴς γράφει,

Ἑβδομαδὴ δὲ ἡν, καὶ οἱ ἐτίτυκτο ἀπαντα.

EUSEB. PRÆP. EVANG. lib. xiii. cap. 13.

^x Purch. Pilgrimage, b. iii. c. 2.

^y Ibid. b. v. c. 5.

^z Ibid. b. vi. c. 15.

and

and the Greeks, the Romans and the Goths; CHAP.
nor will it be easy to account for this II.
unanimity upon any other supposition, than ———
that which is here adopted.

Even the Mosaical method of reckoning by nights instead of by days has prevailed in more than one nation. The polished Athenians computed the space of a day from sunset to sunset^a; and from a similar custom of our Gothic ancestors, during their abode in the forests of Germany^b, words expressive of such a mode of calculation have been derived into our own language^c. The same custom, as we are informed by Cæsar, prevailed among the Celtic nations. "All the Gauls," says he, "conceive themselves to be sprung from father Dis, and they affirm it to have been handed down to them by the Druids. For this reason, they measure time not by the number of days, but of

^a "Eos (scil. Athenienses) a sole occaso ad solem iterum occidentem omne id medium tempus unum diem esse dicere." AUL. GELL. Noct. Attic. lib. iii. cap. 2.

^b "Nec dierum numerum, ut nos, sed noctium computant (sc. Germani). Sic constituunt, sic condicunt. Nox ducere diem videtur." TAC. de Mor. Germ. c. 11.

^c Such as *fortnight*, *se'nnight*.

SECT. " nights. Accordingly, they observe their

I. " birth-days, and the beginnings of months

— " and years, in such a manner, as to cause
 " the day to follow the night^d." We may
 perhaps here likewise, in the imaginary
 descent of the Gauls, trace the same ge-
 neral tradition, which has spread itself so
 widely, of all things being sprung from
 night and darkness.

The result of the whole inquiry is, that
 the accurate resemblance between the Mo-
 saical account of the creation, and the va-
 rious cosmogonies of the Heathen world,
 sufficiently shews, that they all originated
 from one common source; while the strik-
 ing contrast between the unadorned sim-
 plicity of the one, and the allegorical tur-
 gidity of the others, accurately distinguishes
 the inspired narrative from the distorted
 tradition.

^d Cæs. de Bell. Gall. lib. vi. cap. 18.

CHAP. III.

PAGAN ACCOUNTS OF THE PERIOD BETWEEN
 THE CREATION AND THE DELUGE. I. PA-
 RADISE. II. THE FALL. III. THE SERPENT.
 IV. TRADITIONS OF THE PROMISED MES-
 SIAH. V. CAIN AND ABEL. VI. LONGE-
 VITY OF THE PATRIARCHS. VII. GIANTS.
 VIII. NUMBER OF GENERATIONS BE-
 TWEEN ADAM AND NOAH.

THE events, which took place between the creation of the world and the deluge, are buried in such remote antiquity, that we are not to expect any very methodical and accurate account of them among the Pagan nations. Their annals seldom extended beyond the catastrophe of the flood, which formed an almost impenetrable barrier to the excursions of curiosity; yet, notwithstanding this circumstance, the antediluvian history of Moses will be found obscurely recorded in many profane traditions.

Pagan ac-
 counts of
 the period
 between
 the creation
 and the de-
 luge.

I. The Author of the Pentateuch; after having described the process of the creation, informs us, that man was placed by

I.
 Paradise.

the

SECT. the Deity in the garden of Paradise. This

I. favoured portion of the earth is represented,
 — as containing within itself every external
 object capable of conferring happiness. The
 beauty of its scenery, the salubrity of its
 climate, the variety and excellence of its
 fruits, all contributed to the beatitude of
 the first pair, and tended to elevate their
 thoughts to that Being, who was the au-
 thor and contriver of such numerous blef-
 sings. Considered in this point of view, it
 was equally a delightful residence for man,
 and a kind of magnificent temple conse-
 crated to the service of God. Its very
 name conveyed the idea of happiness and
 pleasure, which can only exist in their full
 perfection, when the will of man tho-
 roughly coincides with the will of God,
 and when obedience is unattended with
 those painful acts of self-denial, and with
 that hatred on the part of a debased world,
 which at present are inevitably attached
 to it.

The beauty of the garden of Paradise
 cannot be conveyed to our minds in a
 stronger light, than by considering, that
 heaven itself is frequently designated by
 this very appellation. "To day shalt thou
 " be

"be with me in Paradise," was the conso-
 latory promise of our blessed Saviour to
 the penitent thief. "If, therefore, we are
 "taught," (to use the words of a late pious
 prelate) "that heaven resembles the garden
 "of Eden, it seems fair and reasonable to
 "conclude, that the garden of Eden re-
 "sembled heaven, and was, from the be-
 "ginning, intended to do so; that, like
 "the temple under the Law, and the
 "church under the Gospel, it was, to its
 "happy possessors, a place chosen for the
 "residence of God; a place designed to
 "represent and furnish them with ideas of
 "heavenly things; a place sacred to con-
 "templation and devotion; in one word,
 "it was the primitive temple and church;
 "formed and consecrated for the use of
 "man, in his state of innocence. There,
 "undisturbed by care, and as yet unaf-
 "fected by temptation, all his faculties
 "perfect, and his appetites in subjection,
 "he walked with God, as a man walketh
 "with his friend, and enjoyed communion
 "with heaven, though his abode was upon
 "earth. He studied the works of God, as
 "they came fresh from the hands of the
 "workmaster; and in the creation, as in a
 "glass, he was taught to behold the glo-
 "ries

SECT. "ries of the Creator. Trained, in the

I. "school of Eden by the material elements

— "of a visible world, to the knowledge of

"one, that is immaterial and invisible, he

"found himself excited by the beauty of

"the picture, to aspire after the transcen-

"dant excellence of the divine original^a."

Such was the Paradise of Scripture ; and from it the Heathens derived that belief in a state of pristine integrity, and that idea of the peculiar sacredness of groves, which prevailed so universally among them.

A notion appears to have been very widely diffused, that mankind formerly lived in complete happiness and unstained innocence ; that spring reigned perpetually, and that the earth spontaneously gave her increase. "Immediately after the birth of "man," says Hesiod, "the golden age commenced, the precious gift of the immortals who acknowledged Chronus as their "sovereign. Mankind then led the life of "the Gods, free from tormenting cares, "and exempt from labour and sorrow. "Old age was unknown ; their limbs were "braced with a perpetual vigour, and the

^a Bp. Horne's Sermons, vol. i. p. 68.

" evils

“ evils of disease were unfelt. When the CHAP.
 “ hour of dissolution arrived, death assumed III.
 “ the mild aspect of sleep, and laid aside —
 “ all his terrors. Every blessing was theirs;
 “ the fruits of the earth sprung up spon-
 “ taneously and abundantly; peace reigned,
 “ and her companions were happiness and
 “ pleasure^b. ”

A similar idea, though not expressed with the elegance of the classical mythologists, occupied the minds of our Gothic ancestors. The first inhabitants of the world, according to the usual system of the Heathen nations, were considered by them as something more than human; their abode was a magnificent hall, glittering with burnished gold, the mansion of love, joy, and friendship. The very meanest of their utensils were composed of the same precious materials, and the age acquired the denomination of *golden*. Such was the happiness of the primitive race of mortals; a happiness which they were destined not

^b Ὡς ὁμοδὲν γεγαασί θεοὶ θνητοὶ τ' ἀνθρώποι,
 χρυσεὸν μὲν πρυτὶς αἶνος μερόπων ἀνθρώπων
 ἀθανάτοι ποίησαν, οὐλύμπια δώματ' ἔχοντες,
 οἱ μὲν ἐπὶ Κρονίου ἦσαν, ὅτ' ἕρην ἐμβασιλεύειν.
 Ὡς τε θεοὶ δ' ἔζων καὶ τ. λ. —

HESED. Op. et Dier. lib. i. l. 108.

long

SECT. long to enjoy. The blissful period of in-

1. nocence was soon contaminated; certain
 — women arrived from the country of the
 giants, and by their seductive blandishments
 corrupted its pristine integrity and purity^c.

The circumstance, which principally deserves notice in this ancient tradition, is the cause assigned by the Goths for the termination of their golden age. Women are said to have corrupted it; and thus to have introduced sin and misery into the world. It may perhaps be difficult to pronounce whether this be an allusion to the fatal transgression of our first parent, or whether it may not rather refer to the intercourse between the sons of Seth and the daughters of Cain, which was the principal cause of the universal wickedness of the antediluvians^d. In either case, its coincidence with the page of Scripture is not a little remarkable.

A similar belief in an original state of purity is strenuously maintained by the inhabitants of Hindostan. "There can arise " little doubt," to use the words of an elegant modern Historian, "but that by the

^c Edda, Fab. vii.

^d Gen. vi. 2, 4.

" Satya

“ Satya age, or age of perfection, the Brah-
 “ mins obscurely allude to the state of per-
 “ fection and happiness enjoyed by man in
 “ Paradise. It is impossible to explain what
 “ the Indian writers assert concerning the
 “ universal purity of manners, and the lux-
 “ urious and unbounded plenty prevailing
 “ in that primitive era, without this sup-
 “ position. Justice, truth, philanthropy,
 “ were then practised among all the orders
 “ and classes of mankind; there was then
 “ no extortion, no circumvention, no fraud
 “ used in their dealings one with another.
 “ Perpetual oblations smoked on the al-
 “ tars of the Deity; every tongue uttered
 “ praises, and every heart glowed with gra-
 “ titude to the supreme Creator. The
 “ Gods, in token of their approbation of
 “ the conduct of mortals, condescended
 “ frequently to become incarnate, and hold
 “ personal converse with the yet unde-
 “ praved race of mortals; to instruct them
 “ in arts and sciences; to unveil their own
 “ sublime functions and pure nature, and
 “ make them acquainted with the econo-
 “ my of those celestial regions, into which
 “ they were to be immediately translated,
 “ when the period of their terrestrial pro-
 “ bation

SECT. "bation expired." Nor is this notion of

- I. late origin among the Hindoos; Calanus, according to Strabo, holds much the same language. "Formerly," says he, "corn of all sorts abounded as plentifully as dust does at present; and the fountains poured forth streams, some of water, some of milk, some of honey, some of wine, and some of oil. Owing to this luxurious abundance, man became corrupt, and fell into all kinds of wickedness; inasmuch that Jupiter, disgusted with such a scene, abolished the ancient order of things, and permitted the necessaries of life to be obtained only through the medium of labour^f."

If from the realms of Hindostan we recur once more to classical antiquity, we shall discover in the mythological story of

^e Maurice's Hist. of Hindostan, vol. i. p. 371.

^f Το παλαιον παν̄ ην αλφειτων και αλευρων πληρη, καδαπερ και την κοινωσ̄ και κρηται δ' ἐρρεον, αῑ μεν υδατος, γαλακτος δ' αλλαι, και ομοιωσ̄ αῑ μεν μελιτος, αῑ δ' οινου, τινες δ' ελαιου; υπο πλησμιοτης δ' οῑ ανθρωποι και τρυφης εις υβριν εξεπεισαν. Ζευς δε μισησας την κατασαςιν, ηφανισε παντα, και δια πονη τον βιον απεδιξε. Cited in CLUVER. Germ. Antiq. p. 225. Thus the denunciation of God against Adam, "In the sweat of thy face shalt thou eat bread."

the

the garden of the Hesperides, an evident CHAP. tradition of the Mosaic Paradise. It is III. said to have produced golden fruit, and to have been guarded by a serpent, which Lucretius describes, as encircling with its folds the trunk of the mysterious tree^s. Hercules overcame the serpent and possessed himself of the fruit. This conclusion of the fable is supposed, by Sir Walter Raleigh, to have originated from the promise delivered to the woman immediately after the fall. "The fiction," says he, "of those golden apples kept by a dragon, was taken from the serpent which tempted Evah; so was Paradise itself transported out of Asia into Africa, and made the garden of the Hesperides: the prophecies, that Christ should break the serpent's head, and conquer the power of hell, occasioned the fables of Hercules killing the serpent of the Hesperides, and descending into hell, and captivating Cerberus^h."

- ^s "Aureaque Hesperidum servans fulgentia mala
 "Asper, acerba tuens, immani corpore serpens,
 "Arboris amplexus stirpem."

LUCRET. de Nat. Rer. lib. v. 33.

- ^h Raleigh's Hist. of the World, p. 73.

VOL. I.

G

From

SECT. From the holiness of the garden of Eden,

- I. the Pagans probably borrowed their ancient
 — custom of consecrating groves to the worship of their various deities. That such was the case with the inhabitants of Canaan, appears abundantly from numerous passages of Scripture, in which the tendency of the Israelites to this mode of idolatry is severely reprobated. Tacitus mentions a similar custom as being prevalent among the Semnones, a tribe of the Germans, and likewise among several other clans of the same nation¹. We are informed by Pliny, that among the Romans, trees were formerly the temples of the Gods; and that even in his time, according to the ancient rites, the simple peasantry yet dedicated every tree, which surpassed the rest, to the Deity^k.

The description given by Quintus Curtius of the sacred grove of Jupiter Hammon is singularly beautiful, and almost presents to the imagination the deep shades

¹ Tacit. de Mor. Germ. 39, 40.

^k "Arbores fuere numinum templa, priscoque ritu simplicitia rura, etiam nunc, Deo præcellentem arborem dicant." PLIN. Nat. Hist. lib. xii. c. 1.

and

and the crystal streams of Eden. "At CHAP.
 "length," says he, "they arrived at the III.
 "consecrated habitation of the Deity, —
 "which, incredible as it may seem, was
 "situated in the midst of a vast desert, and
 "shaded from the sun by so luxuriant a
 "vegetation, that its beams could scarcely
 "penetrate through the thickness of the
 "foliage. The groves are watered by the
 "meandering streams of numerous foun-
 "tains, and a wonderful temperature of
 "climate, resembling most of all the de-
 "lightful season of spring, prevails through
 "the whole year with an equal degree of
 "salubrity!"

The same ancient mode of worship pre-
 vailed likewise among the Celtic nations,
 and the Druidical rites were solemnized in
 mystic circles of huge rocks, concealed from
 the gaze of profane eyes in the deep gloom
 of immense forests.

Thus, even long after the time that Pa-
 radise was forfeited, sweet was its remem-
 brance to the sons of Adam, and delightful
 every image which could recal it to their
 recollection. The grove formed a part

¹ Quint. Curt. lib. iv. c. 7.

SECT. equally in their pleasures, and in their re-

I. ligious rites; the sage delighted to muse
 — beneath its cooling shades, and the most solemn offices of a splendid, though perverted worship were performed within its gloomy recesses.

II.
 The fall.

II. The happiness, which man enjoyed in the garden of Eden, was probably of no very long duration. He transgressed the positive commandment of God, and thus became utterly depraved and corrupted. The taint of this rash act of disobedience derived itself to his remotest posterity, and the whole race of his descendants became vitiated to the very heart. The unassisted powers of our darkened understandings are now unequal to the task of comprehending divine truths; and, as long as we remain in a state of nature, even the Gospel itself is foolishness to us. Spiritual mysteries can only be spiritually discerned, and spiritual discernment can only be acquired by the illumination of the Holy Ghost^m.

^m Hence the Apostle prays in behalf of the Ephesians, that God would give unto them "the spirit of wisdom and
 "revelation in the knowledge of him: *the eyes of their un-*
"derstanding being enlightened; that they might know what
 "is the hope of his calling, and what the riches of the glory
 "of

While our intellects are by nature thus spir- CHAP.
 ritually blind, our other faculties have ex- III.
 perience a similar degree of perversion
 and depravation. We have equally lost the
 desire and the power to obey the com-
 mands of heaven. Our affections are set
 upon things below, not upon things above;
 and the creature is set up as an object of
 worship, in opposition to the Creator. Sunk
 in the deep sleep of spiritual death, we are
 utterly unable of ourselves to help our-
 selves; and the same Almighty voice, that
 once called our material frame out of its
 original nothing, must again be exerted,
 ere we can be roused from our fatal le-
 thargy. "We are tied and bound with
 "the chain of our sins," from which no-
 thing but "the pitifulness of God's great
 "mercy can loose us." And even when
 that is effected, our spiritual strength is so

"of his inheritance in the saints; (Ephes. i. 17.) that they
 "might be able to comprehend the breadth, and length, and
 "depth, and height; and to know the love of Christ, which
 "passeth knowledge." Ephes. iii. 18.

Thus Bp. Reynolds; "All the good we have is from
 "God; he only must be sought unto for it; we have none
 "in ourselves: I know that in me, that is in my flesh,
 "dwelleth no good thing; *we can neither think, nor speak,*
 "*nor do it.*" REYNOLDS'S Works, first Sermon on Hosea,
 P. 747.

G 3

withered,

SECT. withered, and so decayed, that we cannot
 I. advance a single step from the door of our
 ——— prison-house, without the constant preven-
 nient grace of the blessed Spiritⁿ.

The manner, in which this miserable change was effected, is said, in the Penta-
 teuch, to have been by our first parents
 eating of the fruit of a particular tree, in
 direct defiance of God's express prohibition.
 An evil spirit assumed the form of a ser-
 pent, and inflated their minds with a proud
 desire of acquiring knowledge, superior to
 that with which God had endowed them.

ⁿ An accurate inquiry into the nature of the human soul
 obliged even a Pagan Philosopher to confess the truth of these
 doctrines, though he vainly ascribed to philosophy that in-
 fluence which belongs to the Spirit of grace alone. Γινωσκουσιν
 γαρ, η δ' ος, οι φιλομαδεις, οτι παραλαβουσα αυτων την ψυχην η φι-
 λοσοφια (ατιχως ΔΙΑΔΕΔΕΜΕΝΗΝ εν τη σωματι και προσκε-
 κολλημένη, αναγκαζομένη δε, ωσπερ δι' ειργμην, δια τωτη σκοπιεσθαι
 τα οντα, αλλα μη αυτην δι' αυτης, και εν παση αμαδια καλιδου-
 μενην, και τε ειργμου την διανοτητα κατιδουσα, οτι δι' επιδυμιας εστι,
 'ΩΣ ΑΝ ΜΑΛΙΣΤΑ ΑΥΤΟΣ 'Ο ΔΕΔΕΜΕΝΟΣ ΕΥΔΑΗΠΙΩΡ
 ΕΙΗ ΤΩ ΔΕΔΕΣΘΑΙ) οπερ ουν λεγω, γινωσκουσιν οι φιλομαδεις
 οτι ετω παραλαβουσα η φιλοσοφια εχουσαι αυτων την ψυχην, ηρμα
 παραμυνεται, και λυνω επιχημει. Speaking afterwards of the
 blindness of the soul, he asserts, that diseases are not the only
 evil consequences which result from an indulgence of the
 passions; αλλ' ο παντων μεγατοι τι κακων και ισχυατοι εστι, ΤΟΥΤΟ
 ΠΑΣΧΕΙ (scil. η ψυχη), ΚΑΙ ΟΥ ΔΟΓΙΖΕΤΑΙ ΑΥΤΟ. PLAT.
 Phæd. sect. 33.

In

In an evil hour they listened to the suggestions of the tempter, and forfeited at once their innocence and their immortality. CHAP. III.

Various traditions, more or less agreeable to this account, have been preserved in the records of Paganism. An idea of lost integrity seems to have pervaded nearly the whole world, and to have inseparably mingled itself with the religious belief of almost every people. This notion most particularly displayed itself in a constant desire of appeasing the supreme Being, by sacrificial rites and superstitious observances. Whether we direct our inquiries to the frozen north, or to the sultry regions of the south; whether we mount upon the wings of the morning, and survey the mighty empires of the east, or accompany the adventurous navigator of more modern times to the distant shores of the western world; the same religious notions, and the same expiatory ceremonies, will be found universally prevalent. The rude idolater of the recently discovered hemisphere, and the polished votary of ancient polytheism, equally concur in the belief, that without the shedding of blood there can be no remission

SECT. mission of sins. Nor was the life of the
 I. brute creation always deemed sufficient to
 — remove the taint of guilt, and to avert the
 wrath of heaven. The death of a nobler
 victim was frequently required; and the
 altars of Paganism were bedewed with tor-
 rents of human blood. The original design
 of these horrible rites was well known in
 the secluded groves of Mona; and the
 mysterious priesthood of Britain unani-
 mously pronounced, that, unless the pol-
 lution of our guilty race was washed away
 in the life-blood of a man, the anger of
 the immortal Gods could never be ap-
 peased°.

The universality of sacrificial rites will
 naturally produce an inquiry into the source,
 from which a custom, so inexplicable upon
 any principles of mere natural reason, could
 have been derived. And here we are invo-
 luntarily led to the first institution of this
 ordinance, which is so particularly recorded
 in Scripture. When it pleased God to re-
 veal his gracious purpose of redeeming lost

° See Cooke's Inquiry into the Patriarchal and Druidical
 Religion, p. 66. and Cæsar. Comment. l. vi. c. 16. "Pro
 "vita hominis nisi vita hominis reddatur, non posse aliter
 "Deorum immortalium numen placari, arbitrantur."

mankind

CHAP.

III.

mankind by the blood of the Messiah, it would doubtless be highly expedient to institute some visible sign, some external representation, by which the mysterious sacrifice of mount Calvary might be prophetically exhibited to all the posterity of Adam. With this view, a pure and immaculate victim, the firstling of the flock, was carefully selected; and, after its blood had been shed, was solemnly appointed to blaze upon the altar of Jehovah. When the first typical sacrifice was offered up, fire miraculously descended from heaven, and consumed it; and when this primitive ordinance was renewed under the Levitical priesthood, two circumstances are particularly worthy of observation—that *the victim should be a firstling—and that the oblation should be made by the instrumentality of fire.* It is remarkable, that both these primitive customs have been faithfully preserved in the Heathen world. The Canaanites caused their first born to pass through the fire; with a view of appeasing the anger of their false deities; and one of the kings of Moab is said to have offered up his eldest son as a burnt offering, when in danger from the superior prowess of the

Edo-

SECT. Edomites^p. Nor was the belief, that the

I. gods were rendered propitious by this peculiar mode of sacrifice, confined to the nations which were more immediately contiguous to the territories of Israel. We learn from Homer, that a whole hecatomb of firstling lambs was no uncommon offering among his countrymen^q; and the ancient Goths, having “laid it down as a principle, that the effusion of the blood of animals appeased the anger of the Gods, and that their justice turned aside upon the victims those strokes which were destined for men^r,” soon proceeded to greater lengths, and adopted the horrid practice of devoting human victims. In honour of the mystical number three, a number deemed particularly dear to heaven, every ninth month witnessed the groans and dying struggles of nine unfortunate victims. The fatal blow being struck, the lifeless bodies were consumed in the sacred fire, which was kept perpetually burning; while the blood, in singular conformity with the Levitical ordinances, was

^p 2 Kings iii, 27.

^q Iliad. l. iv. v. 202.

^r Mallet's North. Antiq. vol. i. c. 7.

sprinkled,

CHAP. III.
 sprinkled, partly upon the surrounding multitude, partly upon the trees of the hallowed grove, and partly upon the images of their idols*. Even the remote inhabitants of America have retained similar customs, and for similar reasons. It is somewhere observed by Acofta, that, in cases of sickness, it is usual for a Peruvian to sacrifice his son to Virachoca, beseeching him to spare his life, and to be satisfied with the blood of his child.

Whence then, we may ask, could originate this universal practice of devoting the first born, either of man or beast, and of offering it up as a burnt offering? Whence, but from some perverted tradition respecting the one great sacrifice once to be offered for the sins of all mankind? In the oblation of the first born, originally instituted by God himself, and faithfully adhered to both by Jew and Gentile, we behold the death of him, who was the first born of his virgin mother, accurately though obscurely exhibited. And in the constant use of fire, the invariable scriptural emblem of wrath and jealousy, we

* Mallet's North. Antiq. vol. i. c. 7.

view

SECT. view the indignation of that God, who is

- I. a consuming fire, averted from our guilty
 ——— race, and poured out upon the immaculate
 head of our great Intercessor. Had a con-
 sciousness of purity reigned in the bosoms
 of the ancient idolaters, it does not appear,
 why they should have had more reason to
 dread the vengeance of the Deity, than to
 expect and to claim his favour; yet, that
 such a dread did universally prevail, is too
 well known to require the formality of a
 laboured demonstration. It has been sup-
 posed, and not without some degree of pro-
 bability, that the ancient Druids “believed
 “in the doctrine of the defection of the
 “human soul from a state of original rec-
 “titude:” and it is actually asserted to be
 the invariable belief of the Brahmins, that
 man is a fallen creature. The argument
 in both these cases is principally drawn
 from the severe penitential discipline to
 which they submitted, with a view of ul-
 timately regaining their lost perfection”.
 The Hindoos however, we are informed,
 “have an entire Purana on this very sub-
 “ject; the story is there told in the same

* Maurice's Ind. Antiq. vol. vi. p. 53.

* Ibid. vol. v. p. 957.

“man-

“manner,” as it is narrated by Moses; CHAP.
 “the facts uniformly correspond; and the III.
 “consequences are equally tremendous.” —

The same doctrine is inculcated by classical mythology, in the description given of the gradual deterioration of man during the period subsequent to the golden age. “The second race,” says Hesiod, “dreadfully degenerated from the virtues of the first; they were men of violence and rapine; they had no delight in worshipping the immortals, nor in offering up to them those sacrifices which duty required.” Similar to this is the doctrine of Scripture. By the fall, every faculty of man was debased, and he lost that relish for divine communion which once was equally the glory, the privilege, and the felicity of his nature.

Cluverius conceives, that this dreadful

* Maurice's Hist. of Hind. vol. i. p. 369.

† Δευτερον αυτε γενος πολυ χειροτερον —

— ὕβρις γὰρ ἀτασθαλοὶ καὶ ἐδυνάστευον

Ἀλλήλων ἀπὶ χειρὸς, καὶ ἀδανὰς θύρασι καὶ

ἡδύλοισι, καὶ ἐδύναν μακάριον ἔσθαι ἐπὶ βουνοῖς.

Ἡ θύρα ἀνδρῶν καὶ ἡδύλα —

HESIOD. Op. et Dier. lib. i. 126.

SECT. event was alluded to in the story of Pandora. "Eve was first endowed by God

I. — "with consummate beauty and gracefulness; but afterwards, being seduced by Satan, she persuaded Adam, through the force of her blandishments, to violate the commandment of the Almighty. This circumstance is allegorically described by the poets in the fable of Pandora and Prometheus. That ancient personage is said to have stolen fire from heaven, and to have opened the mysterious box, which inundated the world with sin and misery. Hope alone remained at the bottom of the casket, and that hope was Christ."

III.
The serpent.

III. With respect to the particular form, which the tempter assumed when he seduced our first parents, a traditional remembrance of it has been almost universally preserved. Terror, in many nations, operated so far as to make the serpent an object of worship; but the mythology of others represents him as trampled beneath the feet of some mighty deliverer.

* "Ceterum nec lapsum primorum parentum nostrorum, &c." CLUVER. Germ. Antiq. p. 225.

The

The story of the garden of the Hesperides has been already noticed; it will therefore at present be sufficient to observe, that a coin of Antoninus Pius is yet extant, which bears a signal attestation to the history of the fall; Hercules is represented as plucking apples from a tree, round the trunk of which a serpent is enfolded^a.

The mythology of the Greeks, being principally borrowed from more ancient nations, contained various rites, with the original meaning of which they were totally unacquainted. Of this nature was the festival in honour of the Grecian Dionysus. The name of that Deity has been traced to the Sanscrit word Deva-Na-husha, pronounced in the popular dialects Deo-Naush^b, and signifying *the God Naush*. Now, if we may be allowed to derive that term from נָשׁ נָשׁ Naash, *a serpent*, the import of Deo-Naush, or Dionysus, will be

^a Gurtler's Orig. Mundi, p. 9. The same Author gives in the preceding page a singular derivation of the Teutonic, and it may be added the English word, *naked*. "This word," says he, "preserves the memory of our original innocence, for the Hebrew נָשׁ (nahee) signifies *innocent*."

^b Wilford's Essay on Egypt, &c. in Asiatick Res. vol. iii.

the

SECT. *the serpent deity.* The word Naga in the

- I. Sanscrit actually signifies *a serpent*^c, and it approaches very nearly in sound to the Punic Nachash נחש, if the נ be pronounced as a guttural.

That this derivation may not seem too fanciful, let us consider how far the title of the Serpent Deity corresponds with the rites in honour of Dionysus. During the period of the Bacchanalia, his frantic votaries appeared like persons distracted, wildly rambling in every direction, and clad in *the skins* of fawns. These were followed by a number of noble virgins, bearing golden baskets filled with *fruit*, in which, says Potter, “consisted the most mysterious part “ of the solemnity.” In the baskets were placed *serpents*, which sometimes crawling out, struck the beholders with astonishment. In the mean time the whole multitude joined in reiterated exclamations of the word Evœ^d.

^c Wilford's Essay on Egypt, &c. in Asiat. Res. vol. iii.

^d See Potter's Grec. Antiq. vol. i. p. 383. also Gutler's Orig. Mundi, p. 9. This latter Author derives the terms *Evœ*, *Evasmus*, &c. from *Eve*; yet, what appears to be a singular oversight, he omits noticing the serpents, which made so conspicuous a figure in the rites of Dionysus.

The

The whole of this remarkable festival CHAP.
appears to be a kind of scenical representa- III.

tion of the fall of our first parents. Excluded from Paradise, and distracted with grief, they were doomed to wander over the face of the earth in quest of another habitation. Like the ancient Bacchanals, they were clad in the skins of beasts, their native innocence being forfeited, and the happiness, which results from a sense of friendship with God, being intermingled with guilty fear and anxious distrust. The remembrance of the fatal fruit, and of the malicious tempter, perpetually forced itself upon their minds, and, through the channel of oral tradition, was doubtless long preserved among their posterity. As the woman first plucked the apples, and afterwards carried them to her husband; when this circumstance came to be mythologically represented, the fruit, which constituted the most mysterious part of the Dionysia, was naturally placed in the hands of females, and by them alone borne in the sacred procession. For similar reasons, the serpent, which took his station near the forbidden tree, and there tempted the woman to transgress the prohibition of God, was, in the mystic rites of Dionysus,

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H

closely

SECT. closely connected with the fruit, and carried along with it in the same golden baskets. Lastly, in the term Evœe, which resounded from every mouth during the continuance of the festival, we may trace a manifest allusion to the name of our unhappy parent, through whose frailty, sin and death first entered into the world, and disturbed the original harmony of universal nature^e.

Pherecydes Syrius styles the Prince of certain evil spirits, that contended with Saturn, Ophioneus, or the Serpent Deity; a circumstance, from which Celsus argued, that the Mosaic history of the fall was borrowed from Pagan traditions. He is however well answered by Origen, who clearly shews the great priority of the era of Moses to that of either Heraclitus or Pherecydes^f. The objection therefore of

^e The same idea may be found in Eusebius. *Διονυσος Μαινολην οργιαζων Βανχος ημοσφαγια των ηερομανων αγωγης και τελισκουσι τας κρεατομας των φορων, ανεγεμμενοι τοις ΟΦΕΕΙΝ' επωλυλυζοντες ΕΥΑΝ εκεινην, δι' ην η πλανη παρεκλεβηθη, και ο θανατος επηκολυθησιν και σημειον οργων βαρχικων ΟΦΙΣ εστι τετελισμενος.* EUSEB. Præp. Evang. lib. ii. c. 3.

^f See the whole passage in Stillingfleet's Orig. Sacr. b. iii. c. 3.

Celsus,

Celfus, when thus confuted, allowing as CHAP.
 he does this striking similitude, serves only III.
 to confirm the system which is here adopted, ———
 and to establish upon a surer basis the au-
 thenticity of the Pentateuch.

It is well observed by Bp. Stillingfleet,
 that, as Satan first tempted Eve by a pro-
 mise of the acquisition of wisdom, so he
 “ was always ambitious to have the world
 “ think, that the knowledge of good and
 “ evil was to come by the serpent still.
 “ Thence came the use of serpents so much
 “ in divination; thence *ὄφης* signifies *to di-*
 “ *vine*, from *ὄφης* *a serpent*; and so among
 “ the Greeks, *οἰωνίζεσθαι* is taken in the
 “ same sense, from *οἰωνός*, *a serpent*. So
 “ that excellent glossographer Hesychius;
 “ *οἰωνός, ὄφης· ἐπιεικῶς γὰρ λέγεται εἰς τὰς*
 “ *μαντείας τοὺς ὄφεις εἶναι, οὓς καὶ οἰωνοὺς ἐλέ-*
 “ *γον*——Thus we see, how careful the
 “ devil was to advance his honour in the
 “ world, under that form wherein he had
 “ deceived mankind into so much folly and
 “ misery^s.”

According to Pierius, the ancients thought

^s Stillingfleet's Orig. Sacr. b. iii. c. 3.

SECT. that destruction, misfortune, and terror,

I. were symbolically represented by the serpent. Hence, at the Delphic oracle, there was a serpent which seemed to challenge Apollo to single combat, implying, as Plutarch supposed, that destruction is always adverse to health. By the serpent Python, slain by Apollo, some understand the force and malignity of those poisonous distempers, with which man is frequently forced to struggle in this state of mortal existence; while others conceive it to signify a race of demons, to whom, as Adamantius informs us, dragons and serpents perform the part of ministering attendants. In a similar manner, Diodorus Siculus asserts, that evil is symbolized by a serpent twisted in spiral volumes^h.

^h See Olaus Wormius de Monum. Dan. lib. v. This Author, among other pieces of antiquity, mentions a remarkable golden horn, in the collection of the King of Denmark, embellished with various hieroglyphics. In the first circular compartment is represented a naked man, with outstretched hands and feet, deploring, as it were, his own misery. On both sides, he is attacked by serpents, the poisonous teeth of which are directed against him. On this hieroglyphic the Danish Antiquarian makes the following remark.

“ It is impossible to describe human misery, in a more apposite manner, than by the foregoing emblem. On one hand, that old serpent, the Devil, perpetually annoys man—
“ kind,

The Goths, from whom so many modern European nations are descended, speak of the serpent, throughout the whole of their mythology, in a very remarkable manner. The evil being Loke is said to possess great personal beauty, united with a malignant and inconstant nature; and is described as surpassing all creatures in the depth of his cunning, and the artfulness of his perfidy. Two of his children, born from a demon styled The Messenger of ill, are Deathⁱ, and an immense Serpent. “The
“ universal father dispatched certain of the
“ Gods to bring those children to him.
“ When they were come, he threw the
“ serpent down to the bottom of the ocean.

“ kind, by inspiring evil thoughts, by inciting to wicked actions, and by bringing both soul and body into the greatest danger. On the other hand, the serpentine race of corporeal enemies threatens the persecuting sword, and the empoisoned chalice. Thus beset on all sides, the unhappy figure, which is here represented, cannot refrain from imploring assistance, and from shewing his distress by every external action.—I think, therefore, that by serpents attacking an unarmed man, is indicated the miserable condition of mortality.”

A print of the horn accompanies the description of it, which is given by Olaus Wormius; and, in point of antiquity, it is supposed, by the same Author, to be prior to the introduction of Christianity into Denmark.

ⁱ Or Hela.

SECT. " But there the monster waxed so large,

I. " that he wound himself around the whole

— " globe of the earth. Death, meanwhile,

" was precipitated into hell—Here she

" possesses vast apartments, strongly built,

" and fenced with grates of iron. Her

" hall is Grief; her table, Famine; Hun-

" ger, her knife; Delay, her servant; Faint-

" ness, her porch; Sickneſs and Pain, her

" bed; and her tent, Curſing and Howl-

" ing^k."

In this horribly ſublime deſcription, it is impoſſible to avoid recogniſing an evident tradition of that evil being, who firſt brought miſery and deſtruction into the world. Loke appears to be a perſonification of pride; he is repreſented as a haughty oppoſer of the will of heaven, and conſequently, in the language of allegory, is ſaid, with great propriety, to be the father of the infernal ſerpent, and of death: for pride reduced the once exalted archangel to his preſent condition, and was the primary cauſe of death, both temporal and eternal. The ſerpent is caſt down to the bottom of the ocean, but he ſoon encompaſſes the whole world with his enormous

^k Edda, Fab. xvi.

volumes. Language cannot better describe the fall of the apostate angel, and his universal dominion over man in his natural state, than this emblematical account. Lastly, death is cast into hell, that abode of misery and despair, into which all the polluted race of Adam were inevitably falling, when a gracious mediator interposed between God and man.

CHAP.

III.

A belief, that the place of punishment is full of serpents, equally pervades the Gothic, the Persian, and the Hindoo mythologies; nor is it easy to say, whence this coincidence, respecting that *particular* mode of torture more than any other, could have arisen, except from some universal, mutilated tradition, that “the dragon, that old serpent, which is the devil and Satan,” had been cast into the lake of fire and brimstone.

“There is an abode, remote from the sun,” says the Author of the Voluspa, “the gates of which face the north; an incessant shower of poison streams into it through a thousand openings, and it is entirely composed of the bodies of serpents. Through the midst of it flow
H 4 “dark

SECT. "dark torrents, in which are plunged the

I. "perjured, the affassin, and the seducer.

— "A black-winged dragon flies incessantly
"around, and devours the bodies of the
"wretched, who are there imprisoned¹."

In a similar manner, the Persians supposed the place of torment to be a dark and bottomless pit, full of scorpions and serpents, which gnaw and sting the feet of the damned. Through it flows a dark and fetid stream, black as pitch, and cold as snow, in which the souls of the wicked are plunged^m.

The notions of the Hindoos are evi-

¹ Mallet's North. Ant. vol. i. p. 116.

^m "Et tales sunt, quæ in libro Erdavirâph-nâma enumerantur pœnæ damnatis irrogandæ. Ibi enim, in capite de Statu Gehennæ, dicit Sorûsh et Adur-Jezad ei monstrasse supplicia peccatorum, eumque deduxisse ad ripam nigri fœtentis fluvii (cujus aqua ut pix, et frigida ut nix) in quem projectæ sunt miserorum animæ plorantes et deplorabiles. Deinde visæ sunt aliæ animæ in barathro tenebricoso, ex quo erumpebat fumus, et in quo erant scorpiones et serpentes et sanguisugæ pedes mordentes, et diaboli peccatorum animas jactantes, easque pungentes, et lacerantes, et vulnerantes, et mordentes, et rodentes, ut canes rodunt ossa. In alio angulo erat anima capite humano et corpore serpentis, &c." HYDE de Relig. Vet. Pers. c. xxxiii.

dently.

dently derived from the same source. In CHAP. their mythology, "the king of the evil III. "affoors, or demons, is called the king of — "serpents, of which poisonous reptiles, "folded together in horrible contortions, "their hell, or Naraka, is formedⁿ."

IV. Nearly connected, in many instances, with these traditional accounts of the serpent, are those of some mighty deliverer, some powerful deity, who was destined to bruise the head of that poisonous reptile. IV. Traditions of the promised Messiah.

In the Gothic mythology, Thor is represented as the first born of the supreme God, and is styled in the Edda, the eldest of sons; he was esteemed "a middle divinity, a mediator between God and "man^o." With regard to his actions, he is said to have wrestled with death, and, in the struggle, to have been brought upon one knee^p; to have *bruised the head* of the great serpent with his mace^q; and, in his final engagement with that monster, to have beat him to the earth and slain him.

ⁿ Maurice's Hist. of Hind. vol. i. p. 369.

^o Edda, Fab. xi. in the notes.

^p Ibid. Fab. xxv.

^q Ibid. Fab. xxvii.

This

SECT. This victory however is not obtained but

1. at the expence of his own life. "Recoil-
 ——— ing back nine steps, he falls dead upon
 "the spot, suffocated with the floods of
 "venom, which the serpent vomits forth
 "upon him".

The resemblance between this tradition, and the original promise, that the seed of the woman should bruise the serpent's head, but that the serpent should bruise his heel, is sufficiently obvious; to enter into a more minute comparison is unnecessary.

Much the same notion, we are informed, is prevalent in the mythology of the Hindoos. Two sculptured figures are yet extant in one of their oldest Pagodas, the former of which represents Chreeshna, an incarnation of their mediatorial God Vishnu, trampling on the *crushed head* of the serpent; while in the latter it is seen encircling the Deity in its folds, and *biting his heel*^s.

A tradition of a similar nature appears

^s Edda, Fab. xxxii.

^s Maurice's Hist. of Hindoostan, vol. ii. p. 290.

to have been familiar to the Chinese, though, like Virgil in his Pollio, they misapplied it to the reign of one of their sovereigns. "At that time," says a Chinese Historian, "a celestial spirit, passing about in all directions, gradually introduced civilization, and softened the native ferocity of man. This was effected the more easily, since the great dragon, which disturbed the whole world, by confounding heaven and earth together, had been slain. For after his destruction, matters were arranged, each according to its own proper rank and dignity."

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III.

In short, whether we consult the religion of the Greeks, the Goths, or the Hindoos, we every where meet with a sort of mediatorial deity, engaged in combat with an envenomed serpent. Hercules and Apollo, Thor and Creeshna, seem all to be the same mythological personage; all to

"De hujus ducis ævo ita Sinenfis historicus loquitur. Tunc temporis cœlestis spiritus ubique discurrens, paulatim urbanos mores induxit, et absque magno labore morales, alioqui disciplinæ capaces, ad humanitatem informavit; præcipue magno illo dracone occiso, qui mundum omnem turbavit, cœlum terræ miscendo. Eo enim perempto, suum res quæque gradum et dignitatem obtinuit." MARTINII Hist. Sin. p. 16.

be

SECT. be corruptions of the grand primeval declaration, "that the seed of the woman
 ——— "should bruise the head of the serpent."

A few of those traditions of the promised Saviour, which are unconnected with the history of the serpent, shall now be taken into consideration.

It is said, that Zerâdusht, or Zoroaster, predicted in the Zendavestâ, that in the latter days would appear a man called Oshanderbeghâ, who was destined to bless the earth by the introduction of justice and religion. That, in his time, would likewise appear a malignant demon, who would oppose his plans, and trouble his empire, for the space of twenty years. That, afterwards, Osiderbeghâ would revive the practice of justice, put an end to injuries, and reestablish such customs as are immutable in their nature. That kings should be obedient to him, and advance his affairs; that the cause of true religion should flourish; that peace and tranquillity should prevail; and discord and trouble cease^u.

^u See the original of this prediction in Hyde de Relig. Vet. Pers. c. xxxi.

From

From whatever source this singular opinion may have originated, the Christian is led almost involuntarily to compare the manifestation of Oshanderbeghâ, with the first advent of the Messiah; and the appearance of Osiderbeghâ, with that awful day, when the victorious Son of God shall descend from heaven with a shout, and commence his triumphant reign of a thousand years upon earth. It may perhaps be too presumptuous to assert, that Zerâdusht was divinely inspired, when he delivered this remarkable prediction; yet, even if such a supposition should be adopted, it will not be totally devoid of precedent in the sacred volume. The prophecies of Balaam yet stand upon record, and prove indisputably, that the Almighty was sometimes pleased to make even Pagan seers subservient to his purposes, and to use them as instruments of revealing his counsels to mankind.

According to Abulpharagius, the Persian Legislator wrote of the advent of the Messiah, in terms even more express, than those contained in the foregoing prediction. "Zerâdusht," says he, "the preceptor of the Magi, taught the Persians concerning
" the

SECT. "the manifestation of Christ, and ordered
 I. "them to bring gifts to him, in token of
 ——— "their reverence and submission. He de-
 "clared, that in the latter days a pure vir-
 "gin would conceive; and that, as soon
 "as the child was born, a star would ap-
 "pear, blazing even at noon day with un-
 "diminished lustre. You, my sons," ex-
 "claims the venerable seer, "will perceive
 "its rising, before any other nation. As
 "soon, therefore, as you shall behold the
 "star, follow it whithersoever it shall lead
 "you; and adore that mysterious child,
 "offering your gifts to him with the pro-
 "foundest humility. He is the Almighty
 "WORD, which created the heavens*."

There is a circumstance, related by Mar-
 tinus in his History of China, which, if
 authentic, serves to shew, that Confucius,
 the Lawgiver of that immense empire,
 had preserved some remains of the ancient
 belief in the doctrine of a promised Sa-
 viour. Martinus asserts, that a Chinese
 Philosopher, who had embraced Christi-
 anity, pointed out to him the last sentence
 of the book of Chuncieu, written by Con-

* Cited by Hyde de Relig. Vet. Pers. c. xxxi.

fucius ;

fucius; from which it appeared, that he CHAP.
 had not only foreseen the incarnation of III.
 the Messiah, but had mentioned even the ———
 very year in the Chinese cycle, when that
 event was to take place. In the thirty-
 ninth year of the emperor Lu, the huntf-
 men of that Prince killed, without the
western gate of the city, a very scarce ani-
 mal, known to the Chinese by the name
 of Kilin. A constant report had always
 prevailed, that, as soon as that animal made
 its appearance, a hero of great sanctity
 would succeed it, who should bring glad
 tidings of great joy to all nations. Confu-
 cius having learned these circumstances,
 shed a profusion of tears, and, with a deep
 sigh, exclaimed, Already does my doctrine
 approach towards its termination, and will
 soon be finally dissolved. After this, he
 wrote nothing more, and even left a work
 unfinished, declaring, that his rule of doc-
 trine was at an end, and must speedily give
 place to that of a true Legislator, who
 would cause wars and tumults to cease,
 and to whom all the different sects of phi-
 losophers must yield.

It is worthy of observation, that this ani-
 mal is described by the Chinese, as being
 of

SECT. of a remarkably mild and placid disposition,

I. infomuch that it hurts no person, not even

— those who attempt to put it to death.

And it is yet more remarkable, that the

two words, by which we express the idea

of the *Lamb of God*, are said to be equi-

valent to the Chinese term *Kilin*. With

regard to the year, in which our Saviour

was born, the converted Philosopher, from

whom Martinus received this account,

conjectured, that it was known to Con-

fucius, from the following circumstance.

The Chinese characters and name of the

year, in which the animal was slain, ex-

actly correspond with their cyclical desig-

nation of that, in which the birth of Christ

took place. In other words, the Chinese

reckoning by cycles, and calling each year

in a cycle by a different name, the *Kilin*

was slain, and our Saviour born, in the

corresponding years of two successive cy-

cles. He added, that Confucius wept, from

an emotion of excessive joy, because he

conceived, that the advent of the most

Holy One was prefigured by this circum-

stance. Lastly, from the death of that

mysterious animal, he might perhaps have

conjectured the sufferings of the Mes-

siah; who was led like a lamb to the

slaughter,

slaughter, through the *western* gate of Jerusalem¹. CHAP.
III.

Confucius is said to have used these words, *Si sam, Yeu Xim gin*, The Holy Man exists in the west. But whether by this expression he alluded to Christ, or to the High-Priest of the Jews only, is perhaps a matter of doubt. Hyde adopts the latter opinion, and adds, that, about sixty-five years after the birth of our Saviour, the then Emperor of China, induced partly by the words of Confucius, and partly by an apparition which he saw in a dream, actually sent ambassadors into the west, to inquire after that holy person, and the holy law which he promulged. They advanced as far as an island in the Red Sea; but not venturing to proceed any further, they returned, and thus left the matter undecided².

I do not here insist upon the universal persuasion, which prevailed at the time of

¹ "Unum tamen omittere non debeo, quod mihi philosophus quidam Sinenfis, et ille Christianus &c." MARTIN. Hist. Sin. p. 149.

² Du Halde's China, vol. iii. p. 35. and Hyde de Relig. Vet. Pers. c. xxxi.

SECT. the birth of Christ, that a person was then

I. about to make his appearance in Judea,

— who should obtain the sovereignty of the whole world. This notion may be accounted for, without supposing that any particular original tradition was extant. The Jews had been lately conquered by the Romans, and numbers of them were spread through different parts of the empire; so that their hopes of the speedy manifestation of some powerful deliverer might easily have transpired. Add to this the existence of the Septuagint translation, which was probably in the hands of many of the curious, and it will not be difficult to conceive, how such a belief became so prevalent^a.

V.
Cain and
Abel.

V. When the innocence of our first parents was forfeited, and sin entered into

^a On this ground, I have omitted noticing the cosmogony of Ovid, and a corresponding passage in the sixth Eclogue of Virgil, when treating of the Pagan accounts of the creation; and, for a similar reason, I have forborne to cite, in the present disquisition, the Pollio of the latter Poet. That beautiful composition, and the whole cosmogony of Ovid, bear such a minute resemblance to the page of Scripture, that one cannot avoid suspecting the acquaintance of the Roman poets with the sacred writings.

the

the world, the evil propensities of a corrupt nature soon began to display themselves. A careless neglect of the divine ordinances on the part of one of the sons of Adam^b, and a devout observance of them by the other, procured for Abel a mark of God's favour, which was denied to Cain. Jealousy and envy immediately took possession of his soul; hatred and malice followed; and murder, even the murder of a brother, was the result of these baneful and diabolical passions.

In Sanchoniatho's Phenician history, it is said, that the two first mortals were Protopogonus and Eon, and that the latter of these found out the way of taking food from trees^c. Their immediate descendants were Genus and Genea, a male and a female, who first began to worship the sun, deeming that bright luminary the only Lord of heaven^d. By Genus, Bp. Cumberland understands Cain, and by Genea,

^b Vide infra, b. ii. sect. ii. c. 2.

^c Since the *latter* of these persons is so particularly mentioned as having first plucked fruit from trees, Sanchoniatho may perhaps obscurely allude to the transgression of our first mother.

^d Cumberland's Sanchoniatho, p. 23.

SECT. his consort. In defence of this supposition,

- I. he gives several reasons; the principal of
 — which are, the coincidence of the respective places of Cain and Genus in the table of descent, Cain being the son of Adam, and Genus of Protogonus; and the similarity of their names, Genus, with the Greek termination being dropped, and the G being pronounced hard, approaching very near in point of sound to the Hebrew Cain^c. Sanchoniatho does not notice either Abel, or the line of Seth; Moses, on the contrary, dwells more particularly on that branch, as from it was descended Noah, the second parent of mankind.

It is a remarkable circumstance, that the Iroquois, a savage nation of America, should have accurately preserved a tradition of the event now under consideration. They believe, that the first woman was seduced from her obedience to God, and, in consequence of it, was banished from heaven. She afterwards bore two sons; one of these, having armed himself with an offensive weapon, attacked and slew the other, who was unable to resist his superior force.

^c Cumberland's Sanchoniatho, p. 219.

Other

Other children afterwards sprang from the same woman, who were the ancestors of all mankind^f. CHAP. III.

In the system of the Hindoos, the first Menu is surnamed Swayambhuva, or Son of the Self-existent; and it is supposed, that by him the institutes of religious and civil duties were delivered to mankind. By his wife Satarupa he had two sons, who were particularly *distinguished*, and three daughters. We are not however told in what respect they were thus distinguished, excepting only, that the Deity is said to have descended from heaven, to be present at a sacrifice which was then offered up. The strict analogy between this part of the tradition, and the sacrifice which is mentioned by Moses as the cause of the wrath of Cain, almost induces one to imagine, that this very descent of God, upon the burnt offering of the sons of Swayambhuva, was the cause of the two brothers being thus *distinguished*^g.

^f Mœurs des Sauvages, tom. i. p. 43. cited by Banier.

^g Sir Wm. Jones on the Chronol. of the Hind. in Asiatick Res. vol. ii.

Baxter conjectures, that the name of the Patriarch Enoch, the seventh from Adam, was known to the ancient Phrygians,

SECT. VI. The longevity of the ancient Patriarchs is mentioned by a variety of au-

VI.
Longevity
of the Pa-
triarchs.

I. —————
thors. Several of these, whose writings are now no longer extant, are referred to by Josephus. He first mentions, on the authority of Moses, the great age to which men formerly attained, and then adds, "All those persons, whether Greeks or Barbarians, who have written on the subject of antiquity, agree with me in this point. For Manetho, who wrote an account of the Egyptians, and Berosus, who compiled a narrative of the affairs of Chaldaea, and Mochus, and Hestius, and Jerome the Egyptian, who were the authors of different histories of Phenicia, all these bear testimony to my veracity.

gians, and by them communicated to the Greeks. " Quis nescit Enocham Hebræis dici Chanoch? Hujus etiam memoria durasse videtur et apud antiquos Phrygas; sicuti et in Græco proverbio, *Τα Καννακ*; de omnium vetustissimis. De Cannacâ autem ita Zenobius in Epitome Proverbiorum, Tarræi atque Didymi vetustorum grammaticorum. *Καννακης γαρ εγεντο Φρυγων βασιλευς, ὃς φησιν Ἐρμολιγης ἐν τοις Φρυγιοις, πρὸ τῶν Δευκαλιωνος χρόνων, ὃς προειδὼς τοὺς μελλόντας κατακλυσμοὺς συναγαγὼν πάντας εἰς τὰ ἱερά μετα δακρυῶν ἵκισται.* Ἡρῶδης δὲ ὁ Ἰαμβοποιος φησιν, ἵνα τὰ *Καννακ* κλαύσω. Credibile est igitur, et in ore Phrygum fuisse Enochi Næ-nias, cum gens ista sit omnium vetustissima." Archæologia, vol. i. p. 207.

" Hesiod

“Hesiod likewise, and Hecateus, and Hel- CHAP.
 “lanicus, and Acusilaus, and Ephorus, and III.
 “Nicolaus, relate, that the ancients lived ———
 “a thousand years^h.”

The passage of Hesiod, alluded to by Josephus, appears to be one in his Works and Days, in which he describes men, during the primitive ages of the world, as being only infants, at the age of a hundred yearsⁱ.

An ancient Gentile tradition of a similar nature is mentioned by the Roman Poet ;
 “After Iapetus had brought down fire from
 “the celestial mansions, wasting atrophy
 “and a ghastly brood of fevers hovered
 “over the earth ; and death, though even-
 “tually necessary, yet once far removed,
 “now quickened his footsteps^k.”

According to Couplet, the Chinese have precisely the same idea of the longevity of the Patriarchs, who flourished previous to

^h Joseph. Antiq. Jud. lib. i. c. 3.

ⁱ Ἀλλ' ἔχαστον μιν παῖς ἴσται, παρὰ μητρὶ κειδῆ
 Ἐρεψὶ ἀταλλῶν μέγα νηπιὸς ὃ ἐν οἴκῳ.

HESIOD. Op. et Dies. l. 130.

^k Hor. Carm. lib. i. Od. 3.

SECT. the deluge. Some of these they suppose

- I. to have attained to the age even of eight

or ten thousand years; a period far surpassing that which Scripture assigns to the lives of the antediluvians. It is, however, most probable, that the years here mentioned were only lunar ones; in which case the two computations will coincide with a sufficient degree of accuracy, to shew whence the Chinese received their tradition. Relying upon this article of his national belief, the Emperor Hoam-Ti, in a medical book of which he was the author, proposes an inquiry into the cause, why the ancients attained to so advanced an age, compared with that of the moderns¹.

It may here be observed, that we cannot, with any degree of consistency, suppose the Mosaical years to be lunar ones; for in that case, those, who attained to *the greatest* age, will fall considerably short of what many even in our own days have reached. Nor will it be very easy, if the computation be made by years of such a description, to point out the particular pe-

¹ Couplet Pref. ad Chronol. Sin.

riod,

riod, when that mode of reckoning is to CHAP.
 cease. The ages of the Patriarchs are re- III.
 gularly enumerated, even beyond the days
 of Jacob; and, if lunar years be still used,
 the absurdity will be evident. In that
 case, *the old age* of Abraham, when his
 son was born by a special intervention of
 heaven, will amount to something more
 than eight solar years.

VII. The existence of giants seems also to VII.
 have been well known to profane authors. Giants.
 Sanchoniatho mentions, that from Genos,
 or Cain, were descended "sons of vast
 bulk and height, whose names were given
 to the mountains on which they first
 seized^m." They are further said to have
 sprung up during an era of universal cor-
 ruption, and shameless depravityⁿ. Thus
 likewise Hesiod describes the race of men,
 who lived during the brazen age, as fierce,
 strong, warlike, and insulting; their hearts
 were of adamant; their corporeal power
 immense; and their nervous arms, firmly
 knit to their broad shoulders, were irre-
 sistible^o.

^m Cumberland's Sanchoniatho, p. 24.

ⁿ Ibid.

^o ——— Δεινὸν τε καὶ σφοδρὸν, οἷον Ἀχῆος

SECT. The traditions respecting the attempt of

1. the giants to scale heaven, which make so

conspicuous a figure in the writings of the

poets, have been thought to allude, perhaps

too exclusively, to the history of Babel.

That some of these traditions have an im-

mediate reference to the overthrow of the

Tower, is an undoubted truth ; but that

they all describe the same event, is an as-

sertion which ought not to be too hastily

admitted. The ancient mythologists, in

fact, speak almost unanimously of *three*

different and distinct wars, which took

place between the giants and the immor-

tals. In the first, Cottus, Briareus, and

Gyas were concerned ; in the second, the

Titans ; and in the third, Otus and Ephialtes.

With this lawless pair, Typhoeus, a

terrific demon mentioned by Hesiod, ap-

pears, from the place which he occupies in

the Theogony, to be closely connected ;

and like them to allude to the events,

which happened in the plains of Shinar.

But as for the two preceding wars of the

Εργ' ἐμὲλε γορρεντα, καὶ ὕβριες¹ ὕδα τι σιγον
 Ἡσθτον, ἀλλ' ἀδάμαντος ἔχον κρατεροφρονα θυμον,
 Ἀπλάστοι² μεγάλη δὲ βίη, καὶ χεῖρες ἀαπλῆς
 Ἐξ ὧμων ἐπιφυκον ἐπὶ γέβαροις μέλεισσι.

HESIOD. Op. et Dier. l. 144.

giants,

giants, there is a single circumstance, which CHAP.
 proves decidedly, that they cannot bear any III.
 relation to the overthrow of Babel. Ovid, ———
 who has closely copied his predecessor Hesiod in his account of the four ages, places the impious race, which warred against the Omnipotence of heaven, in a period, not *subsequent*, but *previous* to the deluge^p. The same observation may be extended to the treatise of Apollodorus, as shall be shewn at large hereafter, when the subversion of Babel is more particularly considered. It will follow, therefore, that the two first wars of the giants cannot have any connexion with the history of the Cuthites, although by the poets they may have been frequently confounded with it. They were both carried on *before* the epoch of the flood; and consequently they must relate to the events of an era *prior* to that awful catastrophe.

- p " Neve foret terris securior arduus æther;
 " Affectasse ferunt regnum cœleste Gigantas,
 " Altaque congestos struxisse ad sidera montes."

Metam. lib. i. l. 151.

- " Pœna placet diversa; genus mortale sub undis
 " Perdere, et ex omni nimbos demittere cœlo."

Ibid. lib. i. lib. 26c.

Jose-

SECT. Josephus, in some measure, adopts the

I. same hypothesis as that which is here ad-

vanced. "The angels of God," says he,

"cohabiting with women, begot a race

"prone to commit injustice, despisers of

"that which is good, and inflated with a

"vain confidence in their superior strength.

"The same actions are ascribed to them,

"as the Greeks suppose to have been at-

"tempted by the giants⁹," Cedrenus, who,

much more reasonably than Josephus, sup-

poses that this generation sprung from an

intercourse between the sons of Seth and

the daughters of Cain, asserts, though it

does not appear from what authority, that

God destroyed many of them with fiery

globes and thunderbolts; and finding that

the rest remained incorrigible, swept them

away at length with the waters of the de-

luge^r. This account singularly agrees with

⁹ Πολλοὶ γὰρ ἀγγελοὶ Θεοῦ, γυναιξὶ συμμιγνέτες, ὕβριτας ἐγενέ-
ησαν παῖδας, καὶ πάντος ὑπεροπτίας καλῶν, διὰ τὴν ἐπὶ τῇ δυνάμει
πειποδησὶν ὅμοια γὰρ τοῖς ἰσχυροῦσι γιγάντων τιτολησθῆναι λεγομένοις
ἐφ' Ἑλλήνων, καὶ οὗτοι δράσαι παραδιδόηαι. JOSEPH. Antiq. Jud.
lib. i. c. 3.

^r Τῶν ἐκ ὀλίγης μὲν σφαιραῖς πυρός, ἥτοι κερανοῖς ἡρανοῦ οὗ
ἱψίος ἐξαταλῶσε βαλὼν ἀνηκαισθησοῦς δὲ τοὺς περιλοιπῆς καὶ ἀδ-
ερδῆτους ἐπιμεινοντάς, κατακλυσμῷ μετὰ ταῦτα τοὺς πάντας ἐξα-
ταλῶσιν ὁ Θεός. CEDR. Hist. Comp. p. 10.

those

those profane traditions which have been adduced, and may tend to shew, that many of the Heathen fables probably refer rather to the antediluvian giants, than to the dispersion at Babel.

CHAP.
III.

VIII. I shall conclude this disquisition, with noticing another coincidence, which exists between the Pentateuch and several records of profane antiquity. The number of generations between the creation and the deluge, including Adam and Noah, in whose days the old world was destroyed, amount, in the Mosaical narrative, precisely to ten. In a similar manner Sanchoniatho, though he makes no mention of the flood, and though he appears to give the descent of Cain rather than that of Seth, still enumerates ten primary generations*.

VIII.
Number of
generations
between
Adam and
Noah.

The Chaldee account, given by Alexander Polyhistor, Abydenus, and Berosus, is yet more decisive and satisfactory. These ancient authors all agree in reckoning ten descents from Alorus to Xisuthrus, in whose time the deluge took place; and who con-

* Cumberland's Sanchon. p. 41. and Table adjoining.

sequently,

SECT. frequently, for that reason, as well as from
 I. a variety of corresponding circumstances,
 — which shall hereafter be noticed, must be
 the same person as the patriarch Noah^t.

The antediluvian history of the Hindoos, as it has been well observed, appears to be divided into several detached portions unconnected with each other, owing 'to the different points of view in which they considered that early period. Yet, in the midst of this confusion, the number ten again makes its appearance. Ten children of Brahmah are said to have been *contemporaries* previous to the era of the deluge^u. This contradiction to the Scripture account, however, is more apparent than

^t Εἰ τῇ δευτέρᾳ (Φασκεῖ ὁ Πολυῖτος Ἀλεξάνδρος), τὴν δὲ δεκά βασιλείαν τῶν Χαλδαίων—ἕως τῆ κατακλυσμῆ, λέγει γὰρ ὁ αὐτὸς Ἀλεξάνδρος, ὡς ἀπὸ τῆς γραφῆς τῶν Χαλδαίων αὐτὸς παρακατιῶν ἀπὸ ἐννατὲ βασιλείᾳ Ἀρδατῆ ἐπὶ τοὶ δεκάτοι λεγόμενοι παρ' αὐτοῖς Σισουδρὸν οὕτως. κ. τ. λ. SYNCELLI Chronog. p. 30.

Βασιλευσάι δι τῆς χώρας πρῶτον λέγει (Ἀβυθῆνος) Ἀλμυρ—καὶ Σισουδρὸς ἐπὶ τούτοις ὡς τοὺς πάντας ἑναι βασιλεῖς δεκά. Ibid. p. 38.

Ταῦτα μὲν ὁ Βηρῆσσος ἱσχυρῶς πρῶτον γινώσθαι βασιλείᾳ Ἀλμυρ—Σισουδρὸν βασιλευσάι σέξους οκτωκαίδεκα ἐπὶ τούτου τοῦ μεγάλου κατακλυσμοῦ φησὶ γεγεννησθαι, ὡς γινώσθαι ὅμου πάντας βασιλεῖς δεκά. Ibid. p. 39.

^u Wilford on the Chronology of the Hindoos, in Asiatic Researches, vol. v.

real,

real, and may be reconciled to it, without CHAP.
 any very great difficulty. Let any person III.
 examine the Mosaical chronology, and he ———
 will find, that the longevity of the Patriarchs was such as to cause nearly the whole of the ten antediluvian generations to be contemporary with each other, during at least some portion of their lives. The supposition will appear in a yet more striking light, if the computation of the Samaritan Pentateuch be consulted. According to the chronology of that venerable relic of antiquity, the *whole* of the ten generations were contemporary; Adam having lived a considerable space of time after the birth of Noah. This circumstance having been stated, the Hindoos resume the subject, and view the ten descents successively instead of contemporaneously. We are then informed, that God gave two sons to Adima, the first of men, by whom the whole earth was peopled*. From this Patriarch, if we count downwards ten descents, we shall find, in that place of the genealogy, a personage denominated Prithu. He is said

* Wilford on the Chronology of the Hindoos, in Asiatic Res. vol. v.

to

SECT. to have been a pious prince, and skilled in

1. agriculture; a character, which precisely agrees with that of Noah! It is probable, that Prithu is only a different appellative of the person who is otherwise called Satyawrata, and in whose days the deluge happened.

These are the principal coincidences, which occur between the sacred and profane accounts of the antediluvian period. Some are certainly of a nature so remarkable, that it is impossible to avoid being struck with them; and if others appear less obvious, they may be omitted without weakening the testimony of the remainder. There will still be a sufficient degree of evidence to prove, that all ancient history, whether it be sacred, or whether it be profane, uniformly relates the very same facts. The sole difference is, that the one, because inspired, is plain, simple, and unadorned; while the other has mingled traditional absurdities with real events, and has thus weakened its own credibility.

* Wilford on the Chronology of the Hindoos, in Asiatic Ref. vol. v.

Scripture serves to explain profane History, CHAP.
and profane History confirms and demon- III.
strates the authenticity of Scripture; thus —
even Pagan traditions may be made sub-
servient to the cause of truth, religion, and
happiness.

CHAP. IV.

PAGAN ACCOUNTS OF THE DELUGE. I. CHALDEE ACCOUNT. II. GREEK ACCOUNT, CONFIRMED BY THE SYRIANS. III. PERSIAN ACCOUNT. IV. HINDOO ACCOUNT. V. CHINESE ACCOUNT. VI. GOTHIC ACCOUNT. VII. EGYPTIAN ACCOUNT; COINCIDENCE OF THE GERMANS. VIII. AMERICAN ACCOUNTS; 1. MECHOACAN. 2. PERUVIAN. 3. BRAZILIAN. 4. NICARAQUAN. IX. AUTHORS WHO SPEAK OF THE DELUGE; 1. THOSE MENTIONED BY JOSEPHUS. 2. MELO. 3. PLATO. 4. DIODORUS SICULUS. 5. EPIPHANIUS. 6. ABYDENUS. 7. KIRCHER. 8. CARTWRIGHT. X. TRADITIONS RESPECTING THE DOVE AND THE RAINBOW. XI. NUMBER OF PERSONS PRESERVED IN THE ARK. XII. REPRESENTATION OF THE DELUGE ON THE SPHERE.

Pagan accounts of the deluge.

IT is perfectly agreeable to those notions of retributive justice, which we have early been in the habits of forming, that, while mercy is extended to the humble and the faithful, a continued series of resolute wickedness, and an habitual contempt of God's commandments, should terminate in a signal

nal example of vengeance upon the impenitent. Exactly conformable to this idea is the Scriptural account of the deluge. The old world is said to have gradually arrived at such a pitch of wickedness, that God destroyed it by a supernatural influx of waters. One family alone was excepted, which, on account of its exemplary piety and steady adherence to the cause of religion, was saved from the general calamity.

If this event ever really happened, it is natural to expect that some traces of it will be found in the records of Pagan nations, as well as in those of holy Scripture. The magnitude and singularity of the circumstance, if it be indeed agreeable to truth, must have left such an impression upon the minds of the survivors, as could not easily be eradicated from the traditions of their posterity. A deficiency in the memorials of this awful event, though perhaps it might not serve entirely to invalidate its reality, would certainly contribute much to weaken its claim to credibility. For it is scarcely probable, that the knowledge of such a calamity should be utterly lost to the rest of the world, and should

SECT. be confined to the documents of the Jew-

I. ish nation alone. We find however, that

— this is by no means the case; a tradition of the deluge, in many respects accurately coinciding with the Mosaical account of it, has been preserved by most ancient nations.

I.
Chaldee ac-
count of the
deluge.

I. The Chaldeans relate, that in the days of Xisuthrus, who, like Noah, was the tenth in descent from the first created man, the catastrophe of the deluge took place. Pursuant to the commands of the Deity, this person constructed an immense vessel, and having sufficiently stored it with provisions of all kinds, he entered into it with his wife, his children, and his friends. Nor was the brute creation forgotten. A sufficient number both of birds and of beasts were directed to be preserved amidst the impending universal destruction. The flood now commenced, and the whole world perished beneath its waters. After it began to abate, Xisuthrus sent out some of the birds; which, finding neither food, nor resting place, returned immediately to the ship. In the course of a few days, he again sent out birds, which returned to him with their feet besmeared with mud.

A third

A third time he sent them out, and saw CHAP.
 them no more. From this he conjectured, IV.
 that the waters had now abated from off —
 the face of the earth, and having made an
 aperture in the side of the vessel, he per-
 ceived himself driving towards a mountain;
 where at length disembarking with his wife,
 his daughter, and his pilot, he adored the
 earth, built an altar, and sacrificed to the
 Gods^a.

With regard to this narrative, it will be
 sufficient to observe, that it is impossible
 to avoid believing, that it relates to the
 same event as that which Moses describes.
 The minute resemblance between the two
 accounts in a variety of particulars, pre-
 cludes all possibility of doubt respecting
 their identity.

II. The Grecian history of the deluge is II.
 not less remarkable, than that of the Chal- The Greek
 deans; and its authority is the more un- account.
 controvertible, as being preserved in the
 page of Lucian, a professed scoffer at all
 religions. The antediluvians, according to

^a Syncel. Chronog. p. 30. Euseb. Præp. Evang. lib. ix.
 c. 12. et Joseph. Ant. Jud. p. 12.

SECT. this author, arrived by degrees at such a

1. pitch of wickedness, that they became
—— guilty of every species of injustice. They paid no attention to the obligation of oaths, they were regardless of the rights of hospitality, and shewed no mercy to their suppliants. The patience of the Gods was at length exhausted, and a great calamity befel them. The earth poured out an abundance of water from the vast central abyss, and the rain descended in torrents from the heavens. The rivers soon overflowed their banks, and the sea became swollen to so tremendous a degree, that an universal deluge took place, by which all men were destroyed. Deucalion alone, for the sake of his prudence and his piety, was reserved to another generation. In obedience to the commands of heaven, he caused his children and his wives to enter into a capacious ark, which he had constructed for their preservation, and embarked likewise on board of it himself. Immediately swine, and horses, and the various species of lions, and serpents, and all other animals which are bred upon the face of the earth, came to him by pairs, and he admitted them all into the ark. There they lost their savage natures, and became perfectly innoxious; a
change

change which took place in them by a CHAP.
 special interposition of the Deity. Thus IV.
 they all failed together peaceably in one ———
 ark, so long as the waters prevailed over
 the surface of the globe^b.

The same Author further adds, that he was told at Hierapolis in Syria, that there was a chasm in that country once of considerable dimensions, through which the waters of the flood descended into the great abyfs; and that Deucalion, upon his safe disembarkation, built an altar, and consecrated a temple to Juno over the chasm. The aperture was yet to be seen in his days, though at that time only of small size; and he relates a ceremony, which took place twice every year, in memory of the catastrophe of the deluge. Vessels full of water were fetched from the sea by the whole body of the priesthood, assisted by the people of Syria and Arabia; even the inhabitants of the countries beyond the Euphrates attended upon this occasion. The water being thus brought, was poured out upon the floor of the temple, and was

Greek account confirmed by the Syrians.

^b Επειὶ δὲ περὶ τῶν ἀνθρώπων ταῦτ' ἐμνησθῆναι ἱερῆται παρὰ ἱερῆται, κ. τ. λ. LUCIAN. de Deâ Syriâ.

SECT. speedily lost in the chasm; which, small

I. as it was, received without difficulty the

largest quantity of water. The people supposed, that this ordinance was appointed by Deucalion himself, to preserve the memory of that calamity from which he had been delivered^c.

With regard to the circumstance of his building a temple in honour of Juno, rather than of any other Deity, it will easily be accounted for, if we admit the hypothesis of Mr. Bryant; that the Latin word Juno is simply a corruption of the Hebrew יונה *juneb*, a dove^d. And this supposition seems to be confirmed by the constant attendance of Iris, or the rainbow, upon that mythological personage^e. In the particular instance now under consideration, the hypothesis receives additional strength from the extraordinary veneration, in which the dove was held throughout the whole city of Hierapolis. While every other spe-

^c Τα δι' αὐτοῦ τούτου, λέγεται λόγος ὑπὸ τῶν ἐν τῇ ἱερῇ πόλει μεγάλως ἀξίως θνυμασθαι, ὅτι ἐν τῇ σφειτέρῃ χώρῃ, χάσμα μέγα ἐγένετο, καὶ τὸ συμπαν ὕδωρ κατεδίξατο. κ. τ. λ. LUCIAN. de Deâ Syriâ.

^d Bryant's Anal. vol. ii. p. 258.

^e Ibid. vol. ii. p. 345.

cies of birds was eaten without scruple, CHAP. the dove alone was exempted on account IV. of the sacredness which was attributed to it^f. Some traces also of a remembrance of the calamity once brought upon the world by the watery element, may perhaps be discovered in the reverence, which they paid to fishes, and in the form of the goddess Derceto^g.

III. A similar belief in an universal deluge prevailed among such of the ancient Persians, as professed to hold their religion in its original purity; though some sects among them denied it entirely, and others maintained, that it was only partial, not extending beyond a mountain, situated on the confines of Assyria and Persia. It is said to have been asserted by Zoroaster, that that catastrophe would never have taken place, had it not been owing to the wickedness and diabolical arts of Malcûs. Whether we are to understand by this per-

III.
Persian ac-
count.

^f Ορνίθας τας μιν αλλας σιτεινται, ΠΕΡΙΣΤΕΡΗΝ δὲ μὴν οὐ σιτεινται, ἀλλὰ σφισι ἡδὲ ἸΡΗ. LUCIAN. de Deâ Syr.

^g Δερκετες δὲ εἶδος ἐν Φοινικῇ ἐδησαμένη, θεῖμα ξείνον' ἡμίσην μιν γυνή· το δὲ ὄκοσον ἐκ μῆρων ἐς ἀκρὺς ποδάς, ἰχθυὸς οὐρὴ ἀπο-
τείνεται.

ἰχθυὸς χρεῖμα ἴσον νομίζουσι, καὶ ὅποτε ἰχθυὸν φαυνοῖσι. Ibid.

son,

SECT. son, Cain, the father of apostasy in the old

I. world, or whether it be only a general

— name for all his descendants, as those of Jacob are often collectively styled Israel, it is perhaps not material to attempt to determine. Noah himself, according to a Persian Author, dwelt in the mountain, from which the waters of the deluge burst forth; though, by the same writer, an absurd tradition is mentioned of the particular place from which they proceeded^h. It appears, however, from the foregoing account, that though the stream of history might be corrupted, yet they concurred

^h “ Veterum Persarum Orthodoxi credunt diluvium, id-
 “ que fuisse universale, et totam terram occupasse. Sed ut
 “ varias habent sectas et opiniones, de omnibus hisce rebus,
 “ a tam remota antiquitate petitis, inter se subinde dissen-
 “ tiunt et in fabulationem excurrunt. Nam, referente Ibn
 “ Shâhna Arabe, in libro de primis et postremis, dantur
 “ aliqui ex Magis qui negant diluvium,—alii ex Magis ag-
 “ noscunt diluvium: sed aiunt illud non fuisse universale,
 “ nec transivisse ultra jugum montis prope Hulvân; quæ
 “ est inter Assyriæ et Persiæ confinia urbs. Ex Zoroastris
 “ autem sententia aiunt, quod non fuisset diluvium, nec
 “ mundus submersus, nisi propter iniquitatem et diabolica
 “ præstigia nequissimi hominis Mælcûs—In libro Phâr-
 “ Sur. memoratur mons illustris, ubi tunc habitavit Noah,
 “ cum ex eo erumperet aqua diluvii: et ibidem, Zala-Cu-
 “ pha dicitur fuisse nomen vetulæ ex cujus furno aqua di-
 “ luvii primo erupit.” HYDE de Relig. Vet. Pers. c. x.

with

with most other nations in their general belief of such an event.

CHAP.
IV.

IV. From Persia let us proceed to the mighty empire of Hindostan, and there also we shall find a minute account of the subversion of the old world by the waters of an universal deluge. In the ancient poem of the Bhagavat is contained an account of a flood, which destroyed all mankind, except a pious prince, with seven of his attendants and their wives. To transcribe the whole narrative would be superfluous, as it is replete with fabulous corruptions and additions; but that part of it, which is more immediately applicable to the present purpose, is as follows. “ The demon Hayagriva having purloined the Vedas from the custody of Brahma, while he was reposing at the close of the sixth Manwantara, the whole race of men became corrupt, except the seven Rishis and Satyavrata, who then reigned in Dravira, a maritime region to the south of Carnata: this prince was performing his ablutions in the river Critamala, when Vishnu appeared to him in the shape of a small fish, and after several augmentations

IV.
Hindoo account.

SECT. " tations of bulk in different waters, was

I. " placed by Satyavrata in the ocean, where

— " he thus addressed his amazed votary :

" In seven days, all creatures, who have

" offended me, shall be destroyed by a de-

" luge, but thou shalt be secured in a ca-

" pacious vessel miraculously formed : take

" therefore all kinds of medicinal herbs

" and esculent grain for food, and, to-

" gether with the seven holy men, your

" respective wives, and pairs of all animals,

" enter the ark without fear ; then shalt

" thou know God face to face, and all thy

" questions shall be answered. Saying this,

" he disappeared ; and after seven days,

" the ocean began to overflow the coasts,

" and the earth to be flooded by constant

" showers, when Satyavrata, meditating on

" the Deity, saw a large vessel moving on

" the waters : he entered it, having in all

" respects conformed to the instructions of

" Vishnu ; who, in the form of a vast fish,

" suffered the vessel to be tied with a great

" sea-serpent, as with a cable, to his mea-

" sureless horn. When the deluge had

" ceased, Vishnu slew the demon, and re-

" covered the Vedas, instructed Satyavrata

" in divine knowledge, and appointed him

" the

“ the seventh Menu by the name of Vai-
 “ vafwataⁱ.”

CHAP.

IV.

The resemblance of the whole of this account to that of Moses is very remarkable, particularly in the precise number of persons who are saved. The Hindoos indeed have in some measure perverted the history of the real ogdoad, by supposing it to consist of eight *men*, and by assigning to each person his respective consort; yet the analogy is sufficiently striking to show, that both narratives have sprung from a common source. Nor is the incarnation of the deity Vishnu, in the person of a being half man and half fish, unworthy of notice. This Avatar bears such an exact similarity to the Syrian goddess Derceto, that it serves decidedly to confirm the supposition, that that idol has an immediate reference to the deluge^k.

ⁱ Sir Wm. Jones on the Chronol. of the Hind. in Asiatic Ref. vol. ii. An exact translation of the whole passage of the Bhagavat may be found in vol. i. of the Asiatic Ref. in a Dissertation on the Gods of Greece, &c. by the same Author.

^k A print of this incarnation may be seen in Maurice's Hist. of Hindostan, vol. i. p. 507. In the print of the third incarnation of Vishnu, in the same work, vol. i. p. 581. is represented a man sitting upon the Lotos, and near him, in the

SECT. V. The ancient empire of China next

I. demands our attention. Notwithstanding
 — the jealousy, with which foreigners are re-
 V. garded throughout the whole of that vast
 Chinese ac- count. monarchy, a certain degree of knowledge
 has been obtained respecting their religious
 sentiments. A tradition of the deluge,
 though perhaps not so clear and decisive as
 those which have been already considered,
 is nevertheless discoverable in the mutilated
 records which they have preserved. Martinius
 informs us, that the Chinese writers make
 frequent mention of the flood, though they
 do not enter into the causes which produced
 it. This deficiency led that Author to doubt,
 whether they spoke of the Noëtic flood, or of
 some other deluge peculiar only to the realm
 of China. So far as this, however, he ventures
 to assert, that there is no great dissimilitude
 between the two accounts; and that in point
 of chronology they nearly coincide, each
 having taken place about three thousand
 years before the Christian era. The Chinese
 acknowledge, that, previous to the time
 of Fohi, who from some correspond-

the midst of the waters, a bow; manifestly alluding to Noah
 and the rainbow.

ing

ing circumstances appears to be the Noah CHAP.
 of Scripture, their annals do not deserve IV.
 the name of well authenticated history! —

There are certain peculiarities, mentioned by the same Author, respecting the birth of Fohi, the first Emperor of the Chinese, which seem, in some degree at least, to mark his identity with Noah. He is said never to have had any father; but as his mother was walking on the bank of a lake, she was suddenly encompassed by a rainbow, and having conceived in consequence of it, she brought forth Fohi^m.

¹ “ De diluvio multa est apud Sinicos scriptores mentio :
 “ de illius origine causaque nulla. Quod proinde Noëtici
 “ cumne fuerit, an aliud Sinis peculiare, quale Ogygium
 “ olim in Attica, in Theffalia Deucalionem, nondum li-
 “ quet. Illud pro certo compertum, Sinensem de diluvio
 “ historiam non multum a Noëtico abesse, quippe quæ ter
 “ mille circiter annis vulgarem Christi epocham prægre-
 “ ditur. Ante Fohium quidem imperatorem constituta an-
 “ naliū suorum initia Sinæ ipsi pro suspectis habent, ut
 “ quæ falsa et ridicula quam plurima complectantur.”
 MARTIN. Hist. Sin. lib. i. p. 12.

^m “ Hunc Fohium e matre absque patre natum memo-
 “ rant. Illam enim forte ad ripam lacus, a quo Lanthien,
 “ urbs in provincia Xensi, alluitur, deambulantem, ingens
 “ hominis vestigium in arena impressum calcasse, inde ab
 “ iride circumdatam concepisse, in eademque provincia,”
 Fohium enixam esse. Ibid. p. 21.

The

SECT. The whole of this is manifestly a my-

- I. ——— theological fable; yet, if it be divested of its allegorical obscurity, it will be found to contain a tolerably accurate description of what may be called Noah's second birth into the world. The ark appears here to be personified under the character of a female, from whose fruitful womb proceeded the ancestor of the present race of mortals, after having been long shut up in the midst of gloom and darkness. Fohi was born without having had any father; such also was the case with Noah in his birth from the ark. The mother of the Chinese prince conceived as she was walking on the *bank* of a lake, being surrounded with a rainbow. In a similar manner the progeny of the ark were not brought forth into the world, till their allegorical mother had reached *dry land*; and their re-appearance upon earth, after the horrors of the deluge, was marked by the auspicious symbol of the rainbow. Nor are these the only points of resemblance between those two celebrated characters. The Chinese relate, that Fohi bred *seven* different kinds of animals for sacrificial purposesⁿ; and Moses ac-

ⁿ Le Compté's Mem. of China, p. 313.

quaints

quaints us, that Noah was directed to take CHAP.
 into the ark along with him, clean beasts IV.
 and birds by *sevens*, and that, after his de-
 liverance, he sacrificed of them a burnt of-
 fering to the Lord. Lastly, according to
 Martinius, this prince was born in the pro-
 vince of Xensî or Shenfî^o; which, except-
 ing Sifan, is the most westerly, and con-
 sequently the nearest to Mount Ararat, of
 all the districts of China. As for Sifan,
 being situated immediately on the fron-
 tiers, it probably might not have been
 added to the empire, at the time when
 the tradition took its present form. From
 this circumstance, as Martinius justly ob-
 serves, it is reasonable to conjecture, that
 the early Chinese, in the time of their first
 monarch, had migrated from the west, the
 country in which the ark rested, into their
 present settlements in the east^p.

The authors of that nation frequently
 speak of two heavens, the latter of which
 in point of time succeeded the former.

^o Hist. Sin. p. 21. ut supra.

^p "Ex quo conjici potest, qui primi mortalium apud Si-
 nas fuere, a regionibus, quæ magis ad occidentem ver-
 gunt, paullatim ad orientem progressos." MARTIN. Hist.
 Sin. p. 21.

SECT. From the description which they give of

I. ——— them, the first appears to allude to the state of the world before the fall, and the second to its condition at the deluge. During the period of the first heaven, “ the whole creation enjoyed a state of happiness ; every thing was beautiful, every thing was good ; all beings were perfect in their kind. In this happy age, heaven and earth employed their virtues jointly, to embellish nature. There was no jarring in the elements, no inclemency in the air ; all things grew without labour ; and universal fertility prevailed. The active and passive virtues conspired together, without any effort or opposition, to produce and perfect the universe.”

In the books, which the Chinese call *king*, or *sacred*, we meet with the following passage :

“ Whilst the first state of heaven lasted, a pure pleasure and a perfect tranquillity reigned over all nature. There was neither labour, nor pain, nor sorrow, nor criminality. Nothing made opposition to the will of man.”

The philosophers, who adhered to these ancient

ancient traditions, and particularly Tchou-
 ange, say, that, “ in the state of the first
 “ heaven, man was united inwardly to the
 “ supreme Reason, and that outwardly he
 “ practised all the works of justice. The
 “ heart rejoiced in truth, and there was
 “ no mixture of falsehood. The four sea-
 “ sons of the year succeeded each other
 “ regularly, and without confusion. There
 “ were no impetuous winds, nor excessive
 “ rains. The sun and the moon, without
 “ ever being clouded, furnished a light
 “ purer and brighter than at present. The
 “ five planets kept on their course without
 “ any inequality. There was nothing which
 “ did harm to man, or which suffered any
 “ hurt from him ; but an universal amity
 “ and harmony reigned over all nature⁹.”

These descriptions manifestly allude to a
 state of pristine innocence, and coincide
 with those notions of a golden age, which
 have been so familiar to the bulk of man-
 kind. On the other hand, the account
 which they give of the second heaven
 seems clearly to point out the dreadful
 convulsion, which the world underwent at

⁹ Chev. Ramsay on the Mythology of the Pagans.

SECT. the deluge. "The pillars of heaven were
 I. "broken. The earth shook to its very
 — "foundations. The heavens sunk lower
 "towards the north. The sun, the moon,
 "and the stars, changed their motions.
 "The earth fell to pieces; and the waters
 "inclosed within its bosom burst forth
 "with violence, and overflowed it. Man
 "having rebelled against heaven, the sys-
 "tem of the universe was totally disor-
 "dered. The sun was eclipsed, the pla-
 "nets altered their course, and the grand
 "harmony of nature was disturbed'."

This account is, for the most part, remarkably agreeable to that of Moses. We read in Scripture, that when the flood took place, the windows of heaven were opened, and the fountains of the great central abyss were broken up. Out of it proceeded an immense body of water, which had hitherto been lodged within the bosom of the earth. There is every reason indeed to think, that the whole was a most tremendous scene of uproar and confusion; the very reverse of a tranquil and still increase of the waters. The atmospherical

' Chev. Ramfay on the Mythology of the Pagans.

air, forced by a supernatural pressure into the cavity of the great abyfs, would compel it to disgorge its contents in the most violent and dreadful cataracts ; which being driven to an immense height in the air, and thence falling back in torrents, would agitate the ocean with a tempest, of which we perhaps can scarcely form an idea^s. To these last convulsions of an expiring world, the Hindoos appear to allude in the third incarnation of Vishnu ; when the Soors and the Affloors churn the waters of the troubled sea with a huge mountain^t. In short, humanly speaking, it seems *necessary* that some such disorder should have taken place, in the midst of which the ark was miraculously preserved ; while every attempt of the wicked inhabitants of the earth to save themselves was frustrated, and their vessels either dashed to pieces, or overwhelmed by the violence of the tempest.

In the preceding Chinese account, mention is made of the heavens sinking lower towards the north than what they had

^s See Catcott on the Deluge.

^t Maurice's Hist. of Hindostan, vol. i. p. 581.

SECT. been previous to the deluge. It is not

I. improbable, that the inclination of the axis

— of the earth, by which the diversity of seasons is occasioned, may be hinted at in this expression; as there is some reason to think, that such an alteration actually took place at the era of the flood. The general correspondence of profane traditions, in the opinion, that the earlier ages of the world enjoyed a perpetual spring, and the inference, which may be drawn from the page of Scripture itself, both seem to favour this supposition. The variety of seasons, and their difference in point of heat, is mentioned for the first time immediately after the history of the flood^a. Not a word is said, relative to the distinction between winter and summer, previous to the narrative which is given of that awful event. The only passage, which bears the most distant allusion to any difference of seasons, is contained in the history of the creation, “And God said, Let there be lights in the
“firmament of the heaven, to divide the
“day from the night; and let them be
“for signs, and for *seasons*, and for days,
“and for years^x.” Seasons indeed are here

^a Gen. viii. 22.

^x Gen. i. 14.

men-

mentioned; but there is no reason to suppose, that the word מועֵדִים, which is thus translated, is at all equivalent to *seasons*, when we use the term to describe the different portions into which the year is at present divided. According to the analogy of derivation, it simply means, *fixed and stated times for the meeting of assemblies*, and does not appear to have the least reference either to heat or cold. It is almost needless to observe, that the different aspects of the moon, and the different altitudes of the sun in different parts of the day, would equally serve to mark out stated times for assemblies, whether the axis of the earth was inclined, or whether it was perpendicular to the plane of its orbit.

Another reason for supposing that some considerable alteration took place at the deluge, may be deduced from the pertinacious adherence of the ancients to the year of three hundred and sixty days, till long experience had taught them the erroneousness of their calculation. But if we admit that such was really the length of the antediluvian year, the predilection of the early postdiluvians for that particular

SECT. number, will easily be accounted for^y. It

I. is far from being improbable, that a considerable portion of astronomical knowledge was transmitted to the inhabitants of the new world, through the medium of Noah and his sons. A passage in Josephus seems to favour the opinion, that the antediluvians were not deficient in that science, and that they were anxious to hand it down to their posterity^z. Upon this supposition, another point of resemblance will be found between Noah and the Chinese Fohi. That prince is said to have been deeply skilled in astrology, and to have understood the method of describing the motions of the heavenly bodies by mathematical figures^a.

The moral cause of the deluge is assigned by the Chinese in a very striking manner. "All these evils arose," says the book Liki, "from man's despising the supreme Monarch of the universe. He would needs dispute about truth and

^y Vide Cedren. Comp. Hist. p. 11.

^z Joseph. Antiq. Jud. lib. i. p. 9. ed. Hudson.

^a Martin. Hist. Sin. p. 22. and Kœmpfer's Japan, p. 145.

"false."

“ falsehood, and these disputes banished the CHAP.
 “ eternal Reason. He then fixed his looks IV.
 “ on terrestrial objects, and loved them to
 “ excess: hence arose the passions. He
 “ became gradually transformed into the
 “ objects he loved, and the celestial Rea-
 “ son entirely abandoned him. Such was
 “ the source of all crimes, and hence ori-
 “ ginated those various miseries, which are
 “ justly sent by heaven as the punishment
 “ of wickedness^b.”

VI. The same universal tradition of VI.
 the destruction of the world by the wa- Gothic ac-
 ters of a deluge, prevailed among the count.
 ancient Goths. Their belief however in that
 event, as it has been already observed^c,
 appears to be confounded and blended
 with their notions respecting the crea-
 tion. Notwithstanding this circumstance,
 the grand outlines of the diluvian history
 are sufficiently conspicuous. All the fa-
 milies of the giants are drowned in the
 streams of blood, which flowed from the
 body of Ymer, excepting one, who escaped
 along with his family on board of his bark:

^b Chev. Ramsay's Mythology of the Pagans.

^c Vide supra, p. 50.

and

SECT. and from him were descended the succeeding
 1. race of giants^d.

VII.
 Egyptian
 account.

VII. The account given by Plutarch of the Egyptian Osiris affords some grounds for imagining, that he also is the same person as the Scriptural Noah. He is said to have been a husbandman, a legislator, and a zealous advocate for the worship of the Gods^e; in all which points he corresponds with that Patriarch. Typhon conspired against him, and by a stratagem prevailed upon him to enter into an ark, the top of which was immediately closed by his perfidious enemy. In this situation he floated down the Nile into the sea. The day, upon which he entered into the ark, was the *seventeenth* of the month Athyr, when the sun passes through the sign of Scorpio^f.

^d Edda, Fab. iv.

^e Οσίριον—καρπούς τε διζάντα, και νομούς θεμελιον αυτοις, και θεους διζάντα τιμῶν. PLUT. de Isid. et Osir. p. 356.

^f Τυφωνα δε—δολοι μηχανασθαι—Οσιριδος εκμετρησαντα λαβρα το σωμα, και κατασκευασαντα προς τα μεγεθος λαριακα καλη—εισενεγκειν εις το συμποσιον—μεθανῆα του Οσιριου κατακληθηναι, τους δε συνοντας επιδραμοντας επιέρριψαι το σωμα, και—επι τον πωλαμον εξεινεγκειν, και μεδειναι—εις την θαλασσαν—ταυτα δεπραχθησαι λεγουσιν εβδομη επι δεκα μηνος Αθυρ, εκ ᾧ τον σκορπιον ὁ ἥλιος διέμισιν. Ibid.

With

With regard to this account, it may be CHAP. observed, that Typhon, according to Plu- IV. tarch, is merely a mythological person, expressive of the Ocean^ε. Consequently, the tradition signifies nothing more, than that the character denominated Osiris was in danger from the sea; and that he escaped by entering into an ark. It is not a little remarkable, that the day, on which this took place, precisely agrees with that of Noah's embarkation, previous to the commencement of the deluge^h.

So long as Noah or Osiris remained confined within the ark, they might be said to be lost; and upon their emerging into open day, they were considered as found again. In memory of this event, on the nineteenth day of the month, men clad in long robes, assisted the priests in bearing

^ε Τυφωνα δι την θαλασσαν. PLUT. de Isid. et Osir. p. 363.

^h A strange story is told by Plutarch concerning Osiris and Isis, which cannot easily be accounted for, except upon a supposition similar to that which has been already advanced respecting the mother of the Chinese Fohi; viz. that the parent of Osiris and Isis, mentioned in the passage about to be cited, is not a natural, but a mythological one, even the ark itself, within whose womb, as it were, they were for a time confined. Ισιν δε και Οσιριν ερωντας αλληλων, και περιηγεσθαι κατα γαζρος υπο σκοτη συνειναι. Ibid. p. 356.

the

SECT. the sacred chest down to the sea. The

1. chest contained within it a little golden figure of a boat, into which they poured water, while they made the air resound with their cries, that Osiris was found againⁱ.

The whole of this supposition is confirmed by the custom, which prevailed among the Egyptians, of carrying their eight great gods in the sacred Baris, or ark, during their solemn festivals^k. This number, precisely corresponding with that which was saved in the ark of Noah, leaves but little room to doubt, how the allusion is to be interpreted.

Coincidence of the
Germans.

Let us now once more revert to the ancient Goths or Germans, as their coincidence with the Egyptians, in this mysterious rite, may perhaps be thought to afford an additional proof of their possessing some obscure traditions of the deluge. Tacitus informs us, that part of the Suevi sacrificed to Isis, a circumstance which he

ⁱ Τῆς ἐναγῆς ἐπὶ δέκα νύκτας, ἐπὶ θαλάσσαν κατεβίβη. κ. τ. λ.
PLUT. de Isid. et Osir. p. 366.

^k Bryant's Anal. vol. iii. p. 9.

was

was unable satisfactorily to account for; CHAP. though, from a ship's forming the symbolical part of their worship, he was induced IV. — to conclude, that that emblem had been adopted in memory of their having borrowed their superstition from some foreign country¹. It cannot, however, be reasonably doubted, but that this ship was merely the sacred Baris, the perpetual concomitant of the worship of Isis; and that it was used by the Germans in the same sense as it was by the Egyptians. There is an account also given by Tacitus of a rite in use among the former of those nations, which, from its resemblance in some respects to the Egyptian solemnity in honour of the discovery of Osiris, may perhaps relate to the solemn procession of the Baris.

“ In an island in the ocean,” says he,
 “ is a sacred grove, and in it a consecrated
 “ chariot covered with a garment, which
 “ the priest alone can lawfully touch. At
 “ particular seasons, the goddess is supposed
 “ to be present in this sanctuary; she is
 “ then drawn in her car by heifers with

¹ Tacit. de Mor. Germ. c. ix.

“ much

SECT. "much reverence, and followed by the

I. "priest. During this period unbounded

— "festivity prevails, and, all wars are at an
 "end, till the priest restores the deity to
 "the temple, satiated with the conver-
 "sation of mortals. Immediately the cha-
 "riot, the garments, and even the god-
 "dess herself, are plunged into the waters
 "of a secret lake^m."

Other traces of the deluge, at least etymological ones, may also be found in this country. The river Danube, anciently written Danau, is supposed by an eminent Mythologist, to be simply *the river of Noah*, being compounded of *da*, a Chaldaic particle, and the name of that Patriarch. In defence of his hypothesis, he cites Herodotus and Valerius Flaccus, who both call this river Noas, omitting the prefixⁿ.

If such a mode of derivation be allowable, it may be further observed, that the Danube springs from the mountain Abnoba°, which Cluverius conjectures the

^m Tacit. de Mor. Germ. c. xl.

ⁿ Bryant's Anal. vol. ii. p. 339.

• Tacit. de Mor. Germ. c. i.

Germans

Germans themselves would have called A- CHAP.
benowe^p; a word, that may possibly be IV.
deduced, upon the same principle, from —
Aben-Noah, אבן-נח, *the stone, or mountain*
of Noah^q.

VIII. Having now taken a cursory sur- VII.
vey of the traditions of the eastern world, American
let us next consider those of the American accounts.
continent.

1. According to Herrera, the Mecho- I.
acans, a people, comparatively speaking, in Mechoa-
the neighbourhood of Mexico, were not can.
destitute of some knowledge of the flood.
They had a tradition, that a single family
was formerly preserved in an ark, amidst a
deluge of waters; and that, along with
them, a sufficient number of animals were
saved to stock the new world. During

^p Cluv. Germ. Antiq. p. 710.

^q The Greek word *Navis*, and its Latin derivative *Navis*,
may both perhaps be ultimately resolved into the name of
that Patriarch, who built the first vessel upon record. Even
the English word *Ship* is possibly nothing more than *bip*, an
ancient mythological name of the ark, with the common
prefix *S* added to it. Thus *Sindus* is used instead of *Indus*,
and *Scutbai* instead of *Cutbai*. In a manner somewhat si-
milar, the English gentile *Scot* is changed by the French
into *Ecoffe*.

the

SECT. the time, that they were shut up in the

I. ark, several ravens were sent out, one of

— which brought back the branch of a tree^r.

2.
Peruvian.

2. In a similar manner, as we are informed by Gomara^s, the Peruvians believe, that it once rained so violently, as to deluge all the lower parts of the country. In consequence of this, an universal destruction of the human species took place, a few persons only excepted, who escaped into caves situated on the tops of the mountains. Into these elevated retirements they had previously conveyed a sufficient stock of provisions, and a number of living animals; lest, when the waters abated, the whole race should have become extinct. As soon as the rain ceased, they sent out two dogs, which returned to them besmeared with mud and slime. Hence they concluded, that the flood had not yet subsided. After a certain interval, they sent out more dogs, which, coming back dry, convinced them that the earth was now habitable. Upon this, they left

^r Herr. Hist. of America, translated by Stevens, vol. iii. p. 250.

^s Cited by Purch. Pilgrim. b. ix. c. 10.

the

CHAP.

IV.

the places into which they had retired, and became the progenitors of the present race of men. The number of persons, whom they suppose to have been thus saved, nearly approaches to that mentioned in the Mosaical account¹. It consists of seven. Perhaps it may not be very difficult to account for the deficiency of the eighth. The original tradition, like that of the Hindoos², may have been, that a pious prince, with seven holy men, were saved from the general destruction which prevailed around them. In process of time, the head of this company may have been forgotten; and, in that case, the exact number seven, comprehending only his followers, would remain.

3. It is mentioned in a treatise written by a Portuguese friar³, that the Brazilians have likewise preserved a traditional account of the deluge. When that event took place, all mankind perished, one person and his sister only excepted, who escaped on a Janipata. From this pair the

3.
Brazilian.

¹ Cited by Purch. Pilgrim. b. ix. c. 8.

² Vide supra, p. 139.

³ Cited by Purch. Pilgrim. b. ix. c. 5.

SECT. Brazilians deduce their origin. Leri^y re-

I. ———— relates, that he was present at one of their assemblies, when, in a solemn chorus, they chanted a kind of requiem to the souls of their ancestors. In the course of the song, they did not fail to notice the catastrophe of the deluge; in which the whole world perished, excepting some of their progenitors, who escaped by climbing into high trees.

4.
Nicaragu-
an.

4. Peter Martyr^z informs us, that when the Spaniards first discovered Nicaragua, they attempted to persuade the prince of the country to become a Christian. Upon this, he immediately inquired, whether those, who professed the religion of Jesus, had any knowledge of the flood; which, according to traditional accounts received from his predecessors, had once covered the whole earth, and had destroyed both men and beasts. In short, all the inhabitants of the vast country of America appear more or less to be acquainted with this awful instance of Divine justice^a.

^y Cited by Purch. Pilgrim. b. ix. c. 3.

^z Ibid. b. viii. c. 14.

^a Ibid. b. ix. c. 8.

IX. 1. Josephus has enumerated a variety of ancient authors, who concur in asserting, that the world had once been destroyed by a flood of waters. "This deluge," says he, "and the ark, is mentioned by all those persons, who have written Barbaric histories; one of whom is Berofus the Chaldean. Speaking of the flood, he gives us the following narrative. It is said, that in Armenia, upon a mountain of the Cordyceans, part of the ship is even yet remaining. It is a custom to scrape from off it some of the bitumen, with which it was covered, and to carry it about the person, as a talisman to avert disorders. Jerome likewise, the Egyptian, who wrote the ancient history of Phenicia; and Mnaseas; and many others; make mention of these events. Nicolaus Damascenus, in his ninety-sixth book, gives an account of the same events, in these words. There is a great mountain in Armenia, situated above Minyas, which is called Baris. A report prevails, that, at the time of the deluge, many persons fled here, and were preserved. One, in particular, was conveyed in an ark, to the very summit of

CHAP. IV.

IX. Authors who speak of the deluge.

1. Those mentioned by Josephus.

M 2

" the

SECT. "the mountain, and a considerable part of

I. "that vessel yet remains. He perhaps

— "may be the man, concerning whom
"Moses, the Jewish lawgiver, wrote^b."

2.
Melo.

2. Melo, a bitter enemy of the Jews, relates, that the person, who was saved along with his sons from the waters of the flood, was afterwards driven away from Armenia by the natives, and expelled from his house and possessions. Upon this, he retired into the mountains of Syria^c.

This testimony is the more valuable, as coming from a professed enemy. However Melo may have perverted the truth, enough remains to show, that, prejudiced as he was against the Jewish nation, he was nevertheless constrained to allow the reality of such an event as the deluge.

3.
Plato.

3. Plato mentions, that an Egyptian priest declared to Solon, that, previous to the partial deluges of Ogyges and Deucalion, an universal one had taken place, in

^b Joseph. Antiq. Jud. lib. i. p. 12. edit. Hudson. and Zonar. Annal. vol. i. p. 19.

^c Euseb. Præp. Evang. lib. ix. c. 19.

which

which the original constitution of the earth CHAP.
 was much affected and considerably altered^d. IV.

4. Diodorus Siculus varies from Plato in some degree, by asserting, that the Egyptians maintained the flood of Deucalion to have been general^e; but this discrepancy is not of sufficient moment to invalidate the position, that the Egyptians *did* believe in a deluge that was universal^f.

^{4.}
Diodorus
Siculus.

5. Epiphanius says, that in the high tract of country in Armenia, called the Gordyeen hills, one mountain in particular, loftier than the rest, bore in his days the name of Lubar, which, in the Armenian language, signifies *the descending place*. In all probability, it is the same hill, which Nicolaus Damascenus calls Baris^g.

^{5.}
Epipha-
nius.

6. Abydenus, after giving an account of the deluge from which Xifuthrus, the Chaldean Noah, was saved, concludes with asserting, in exact concurrence with Berofus, that the ark first rested in the moun-

^{6.}
Abydenus.

^d Plat. Tim. p. 23.

^e Bibl. Hist. lib. i.

^f Vide supra, Rule II. p. 21. and 30.

^g Epiph. Adv. Hær. lib. i.

sect. tains of Armenia; and that the remains of
 I. the wood, of which it was built, were still
 — used by the inhabitants of the country, to
 suspend round their necks as a talisman^s.

7.
 Kircher.

7. Kircher is of opinion, that the oriental deity Nesroch was merely a representation of the ark of Noah, and that the person styled Janus by the western nations was seated in it. This seems to be confirmed by the derivation, which the Jewish Rabbi give of the word Nesroch; they suppose it to be a corruption of Nesra-Noach, נֶסְרָא-נֹחַ, *the plank or ark of Noah*^h. If this be the case, the worship of Nesroch will appear to have a manifest connexion with the Baris of Isis, so highly revered by the Egyptians.

The double countenance, with which Janus is delineated, may possibly allude to the retrospective and prospective view of the patriarch Noah, into the antediluvian and postdiluvian worlds. He resembles him likewise in another respect: the culti-

^s Euseb. Præp. Evang. lib. ix. c. 12.

^h Kirch. Panth. cited by Beyer in his addit. ad Seld. de Dis Syr. p. 323.

vation

vation of the vine, and the use of altars CHAP.
 for the purpose of sacrifice, were first in- IV.
 troduced by that ancient deity¹. His very ———
 name seems to have an analogy to that of
 Noah, and is easily resolvable into Januach,
 יָנֹאֵךְ, the third person singular in the future
 tense of that verb, which is the root of
 the descriptive name Noah. If such a
 mode of derivation should appear con-
 strained, let it be remembered, that nearly
 the whole of the Grecian mythology, and
 consequently of the Roman, did not ori-
 ginate with them, but was borrowed from
 the east; hence it is natural to expect,
 that the names of many of their ancient
 gods should be of foreign extraction. The
 hymns of Orpheus abound with titles, ap-
 plied to the deities invoked by him, which
 cannot be traced up to any Greek radical,
 and which in all probability are terms of
 ancient devotion, retained long after their
 signification had been lost. To take a sin-
 gle instance; there are not many names,
 which bear more evident marks of a fo-
 reign extraction, than that of Apollo. It
 is in vain to seek any satisfactory derivation
 of it from the Greek language; but if we

¹ Bryant's Anal. vol. ii. p. 253.

SECT. have recourse to the oriental dialects, we

I. shall immediately perceive, that it is a compound word, signifying *father Baal the Sun*^k. Of this deity, Potipherah, the father in law of Joseph, was priest. He is styled by Moses, the Priest of On^l; which the LXX. very properly render, the Priest of Heliopolis. In a similar manner, Balbec, or more properly Baal-Beth, was likewise called by the Greeks Heliopolis; agreeably to a custom, which we are told by Plato was familiar to his countrymen, of giving rather a translation of proper names in other languages, than the original words themselves^m.

8.
Cartwright.

8. It has been already observed, that the ancient Armenians seem to have had a standing tradition, that the Noëtical family descended from the ark in their country;

^k Expressed $\eta\kappa-\eta\gamma\beta-\beta\kappa$, Ab-Baal-On.

^l Gen. xli. 45.

^m Το δ' ἐστὶ βραχὺ πρὸ τοῦ λόγου διὰ δηλοῦσαι, μὴ πολλὰ καὶ ἀκρίβεις Ἑλλήνικα βαρβαρῶσι ἀνδρῶν ὀνόματα θαυμάζειν, τὸ γὰρ αἰτίοι αὐτῶν πισύσονται. Σόλων ἐπὶ τῇ αὐτοῦ ποιήσει καταχρησάσθαι τῇ λόγῳ, διακρινόμενος τῇ τῶν ὀνομάτων δυνάμει, εὐρεῖ τις τὴν Αἰγυπτίους τοὺς πρῶτους ἐκείνους αὐτὰ γράψαντας, ἐκ τῆς αὐτῶν φωνῆς μετατιθηκότας· αὐτὸς τε αὖ πάλιν ἵκατον τῇ διαφορᾷ ὀνομάτων ἀναλαμβάνει, ἐκ τῆς ἡμετέρας ἀγῆς φωνῆς ἀπὸ γράφοντο. PLAT. Critias.

whence

whence they called one particular hill, CHAP.
 where this transaction was supposed to IV.
 take place, *Baris* and *Lubar*, terms equi-
 valent to the Greek word *apobaterion*, and
 signifying *the place of descent*. The modern
 Armenians, as we are informed by Cart-
 wright^a, still preserve the same opinion.
 An abbey of Gregorian monks is situated
 at the foot of the hill, who pretend, that
 some portion of the ark is yet in being,
 though angels prevent any person from ob-
 taining a sight of it. The foundations of
 many buildings are still visible upon the
 mountain, supposed to have been erected
 in that situation by the first inhabitants of
 the postdiluvian world, from a fear, if they
 ventured lower down, of experiencing a
 calamity, similar to that from which their
 immediate ancestors had so recently escaped.

X. The Pagans had a variety of tra-
 ditions respecting the dove, which they
 generally connected either with some fable
 concerning the sea, or with some story re-
 lative to the prophetic powers of that bird.
 Both these prevailing notions are easily ac-
 counted for, if we consider the history of

X.
 Traditions
 respecting
 the dove
 and raja-
 bow.

^a Cited in Purch. Pilgrim. b. i, c. 8.

the

SECT. the dove of Noah. It flew back to him

I. from off the face of the waters, and thus
 — acted as a kind of augur, by shewing that
 the earth was not yet habitable. It is well
 known, that the dove is assigned to Venus,
 as a constant attendant upon her, and
 it seems to have been done in consideration
 of her character as Venus Marina, Venus
 rising from the waves of the troubled
 ocean. This Venus is usually represented
 encompassed with dolphins, and other aquatic
 animals; and is even said, in a time of
 great danger when pursued by Typhon, or
 the sea, to have assumed the shape of a
 fish°. That this deity was distinguished
 from others, who bore the same name,
 appears from Cicero, who enumerates four
 different goddesses, each worshipped under
 the title of Venus, one of whom sprung
 from the foam of the sea^p. Upon the
 whole, it is sufficiently manifest, that the
 marine deity in question forms a part rather
 of the eastern than of the western
 mythology, being in reality no other than
 the Syrian Atargatis, or Derceto. A masculine
 idol, with much the same appearance,

° Ovid. Fast. lib. ii. v. 461.

^p Cicero de Nat. Deor. lib. iii. c. 23.

ance,

ance, terminating in a similar manner in the tail of a fish, was worshipped by the Philistines under the name of Dagon; who, if a late ingenious disquisition respecting the origin of that people be admissible¹, is in all probability the same with the Indian Vishnu incarnate under the form of a fish. This last fable is universally allowed to relate to the deluge; consequently, it is not improbable, that Dagon and Atargatis may likewise have the same allusion. The goddess of beauty rising from out of the waves of the sea, surrounded with marine animals, and attended by her dove, seems to be no inapposite emblem of the world emerging, in renovated beauty, from the midst of the waters of the deluge, and having the auspicious dove for its harbinger.

Lucian, in his account of the Syrian goddess, mentions, that there were three statues placed in the adytum of the temple, one of Jupiter, another of Juno, and a third made of gold, and placed between them, dissimilar to both the others. The Assyrians called it a sign, or emblem, though they gave no account of its origin. Some

¹ Wilford on Egypt, Asiat. Res. vol. iii.

indeed

SECT. indeed supposed it to be an image of Dio-

I. nyfus, others of Deucalion, and others again
 — of Semiramis. From a circumstance connected with it, and which appears to explain the reason of its being called a *sign*, or emblem, it was in all probability a representation of Deucalion, the Noah of Scripture. Upon the top of its head was perched a golden figure of a dove; which twice in the year was brought to the sea side, to be present at the carrying of that water, which in memory of the deluge was poured down the chasm in the midst of the temple^r.

Plutarch, in his treatise upon the sagacity of animals, says, that “ the mythology gifts maintain, that a dove was sent by Deucalion out of the ark, which, when it returned to him, shewed that the storm was not yet abated ; but when he saw it

^r Ἐν μισθῷ δι' ἀμφοτέρων, ἰσχυρὸν ἔχοντι ἄλλο χρυσεῖον, ὡς αὐτῶν τοῖσι ἄλλοις ξοανῶσι σκελετοῖς—καλεῖται δὲ σημεῖον καὶ ὑπ' αὐτῶν Ἀσσυρίων· ὅθεν τι νόημα ἴδιον αὐτῶν ἴδιον, ἀλλ' ὅθεν γενεσιος αὐτῶν περὶ καὶ εἰδος λήγουσι· καὶ μὴ οἱ μὲν εἰς Διόνυσον, ἄλλοι δὲ εἰς Δευκαλίωνα, οἱ δὲ εἰς Σεμίραμιν ἀγνοοῦσι· καὶ γὰρ δὴ ὡς ἐπὶ τῇ κορυφῇ αὐτῆς, περιγεγνημένη χρυσεῖα ἐφεισκήκετο—ἀποδημῶν δὲ δις ἑκάστης ἐξ ἑστέρας εἰς θάλασσαν, εἰς κομὴν τῆς ἐκείνης ὕδατος. LUCIAN. de Dea Syr. c. xxxiii.

Vide supra p. 135.

“no more, he concluded that the fky was
“become ferene again^s.”

CHAP.
IV.

The Sicilian medals of Janus, who from this, as well as from other circumstances, seems to have been a copy of the scriptural Noah, had on one side the double countenance of the deity, and on the reverse a dove bearing a branch in its mouth^t.

With regard to the oracular powers of the dove, there is a curious narrative given by Herodotus, of two black pigeons having taken their flight from Egyptian Thebes, one of which went to Libya, and the other to Dodona. As soon as the latter arrived at the place of its destination, it perched upon a beech tree, and pronounced with a human voice, that an oracle of Jupiter ought to be there established^u. The Egyptian account of the same circumstance explains these doves to be two priestesses, who were the founders of those two ora-

^s Οἱ μὲν ἐν μυθολογίᾳ τῷ Δευκαλίωνι φασὶ περιγίρειν ἐκ λαρινᾶκος ἀφιερμένην δῶλον γένεσθαι χειμῶνος μὲν ἰσὺν πάλιν δυομήτην, εὐδίας δὲ ἀποσπᾶσαν. PLUT. de Solert. Anim. p. 968.

^t See a print in Bryant's Anal. vol. ii. p. 269.

^u Herod. Hist. lib. ii.

cles.

SECT. cles. It has been supposed^z, that both the

I. Egyptian and the Grecian Thebes were so

denominated from *Theba* תְּבַה *an ark*, on account of the prevalence of those rites which respected the Baris. If this hypothesis be adopted, the reason will then be evident, why oracular persons proceeding from *Theba*, the very place where the Isiac superstition principally flourished, should mythologically be styled *doves*.

Perhaps one of the most signal gentile attestations to the truth of the Mosaical account of the deluge, is a coin struck at Apamea in the reign of Philip the elder, on the reverse of which is represented a kind of square chest floating upon the waters. A man and a woman are advancing out of it upon dry land, while two other persons remain within. A dove bearing an olive branch is fluttering above it, and another bird, possibly a raven, is perched upon its roof. In one of the pannels of the chest is the word *Noe* in Greek characters^y.

^z By Mr. Bryant.

^y See a print of it in Bryant's Anal. vol. ii. p. 230.

The opinion that this medal relates to the deluge has indeed

There is a passage in the Theogony of CHAP.
Hesiod respecting the rainbow, which is IV.
not unworthy of notice. Iris, the daughter
of Thaumas, is described as hovering over
the broad surface of the ocean; and is said
to be the messenger of Jupiter, whenever
he is about to take a solemn oath by the
waters of Styx ².

If we may be allowed to suppose Thau-
mas a word not of Grecian, but of oriental
extraction, we shall immediately perceive
the propriety of the poet's description; and
be led to see the connexion between the
rainbow personified under the character of
Iris, and the deluge. The daughter of
Thäum תהום², the vast central abyss,
which, when dislodged from its proper si-
tuation, principally occasioned the cata-

doed been controverted by Mr. Barrington, Mr. Combe, and
others, though perhaps with very little reason.

² Παιρὰ δὲ Θαυμαντος θυγάτηρ ποδὸς ὤκτα Iris
Ἀγγελικὴ πάλαιτα ἐπ' οὐρία νύκτα θαλάσσης,
Ὅπποτ' ἰρις καὶ νεῖκος ἐὶ ἀθανάτοισιν ὀρήται.

Ζεὺς δὲ τὴν Ἰρίν ἐπαμφεῖ δῶκε μέγαν ἔρκος νεμεῖν—

HESIOD. Theogon. v. 779.

² The ת being pronounced like the French *e*, which seems
to be the universal pronunciation of that letter, the English
alone differing from the rest of the world.

strophe

SECT. strophe of the flood, is said to hover over

I. the broad surface of the ocean. It is needless to mention the natural cause of the phenomenon of the rainbow; it is sufficient to say, that at the time when it was first made a sign to Noah, the drops of rain, of which it consisted, must have been exhaled from the waters of the retiring abyss. Hence Iris, with the most exact propriety, is said to have been the daughter of Thaum, or, if the Grecian termination be added, of Thau^{mas}^b; and her primary appearance, over the sea, is precisely such as it must have been to Noah. She is further said, always to have some connexion with the oath of that deity, whom the Greeks venerated as supreme; and the oath is represented as having a reference to certain waters, styled those of Styx, or hatred. The whole of this tradition will appear in a more striking light, if we consider the Mosai^{cal} account of the rainbow.

“ God spake unto Noah, and to his sons

^b If Thau^{mas} be considered as a compound word, *Tbaum-* or *אֵשׁ-אֲבִימָן* *the abyss and fire*, the accuracy of this allegory will be yet more conspicuous; the rainbow, or Iris, being formed by the reflexion of the rays of the sun from the drops of falling rain.

“ with

“ with him, saying, And I, behold I estab- CHAP.

lish my covenant with you, and with IV.

your seed after you, and with every liv- ———

ing creature that is with you ; of the

fowl, of the cattle, and of every beast of

the earth with you ; from all that go out

of the ark, to every beast of the earth.

And I will establiſh my covenant with

you ; neither ſhall all fleſh be cut off any

more by the waters of a flood ; neither

ſhall there any more be a flood to deſtroy

the earth. And God ſaid, This is the

token of the covenant which I make be-

tween me and you, and every living

creature that is with you, for perpetual

generations. I do ſet my bow in the

cloud ; and it ſhall be for a token of a

covenant between me and the earth.

And it ſhall come to paſs, when I bring

a cloud over the earth, that the bow

ſhall be ſeen in the cloud : and I will

remember my covenant, which is be-

tween me and you, and every living

creature of all fleſh ; and the waters

ſhall no more become a flood to deſtroy

all fleſh. And the bow ſhall be in the

cloud ; and I will look upon it, that I

may remember the everlaſting covenant

VOL. I.

N

“ between

SECT. "between God and every living creature
I. "of all flesh that is upon the earth.^b"

Upon the whole we find, that both in the inspired history, and in the profane tradition, the Supreme Being is uniformly represented, as making the rainbow the sign of his oath. The waters of hatred, so celebrated in ancient mythology, and connected in so peculiar a manner with the oath of Jupiter, and the sign of the rainbow, naturally lead the mind to the waters of the deluge; those waters, by which God, in so eminent a manner, testified his hatred and abhorrence of sin. "God saw
"that the wickedness of man was great in
"the earth, and that every imagination of
"the thoughts of his heart was only evil
"continually. And it repented the Lord
"that he had made man on the earth, and
"it grieved him at his heart. And the
"Lord said, I will destroy man whom I
"have created^c."

XI.
Number of
persons pre-
served in
the ark.

XI. The number of persons saved in the ark, amounting precisely to eight, has been already noticed more than once, in the course

^b Gen. ix. 8.

^c Gen. vi. 5.

of

of the present inquiry; much therefore does not remain to be said upon that subject. The celebrated Ogdoas of the Egyptians, consisting of eight persons sailing together in the sacred Baris, was not entirely unknown to other ancient nations. Among the Chinese, the hieroglyphical character, by which they expressed a ship, consisted of *a boat*, a mouth, and the number *eight*. Two of these characters, the *eight* and the mouth, added to that by which *water* is designated, presented to their minds the idea of *a prosperous voyage*^d.

CHAP.
IV.

The mountain in Armenia, upon which the ark rested, was not only called Baris by the inhabitants, but likewise Thamanim, or eight; and the city built at its foot, and the country around it, bore the same name; thus incontestibly proving the accuracy of the Mosaical account^e.

XII. I shall conclude this disquisition

XII.
Representa-
tion of the
deluge on
the sphere.

^d Bryant's Anal. vol. iii. p. 9.

^e Ibid. Xenocrates may perhaps have derived his eight deities from the same source. He supposed them to be regents of the heavenly bodies; a notion easily accounted for, when we recollect the frequent union of Sabianism and hero-worship in the ancient systems of mythology. CICERO. de nat. Deor. lib. i. c. 13.

SECT. with noticing the singular manner in which

I. — the history of the deluge seems to be portrayed on the southern hemisphere of the celestial globe. The greatest part of this division of the sphere is occupied with various aquatic animals; and water is represented as streaming upon it in almost every direction. In the midst of the waves appears a ship, called by the Greeks indeed *Argo*, according to their usual custom of adapting the traditions of other nations to their own history; but which most probably was originally delineated by a more ancient people, upon a more ancient sphere. Near the ship is a dove, which seems to be flying towards it; and at a small distance from it is a raven, perched upon the back of the sea serpent. In this last group is delineated a cup, proper for sacrificial libations. Farther on, as if he had lately left the ship, is the figure of the centaur, so much celebrated in Grecian story: he is piercing with his lance some kind of animal, which by modern astronomers is called a wolf, and bearing it to an altar, the smoke of which ascends towards a triangle^f.

The identity of Noah and the ancient

^f See Maurice's Hist. of Hind. vol. i. p. 344.

centaur

centaur seems to be sufficiently established. CHAP.
 To use the words of an eminent Analyst, IV.
 "It is said of the Patriarch, after the de-
 "luge, that he became אִישׁ דֶּאֶרְצָה, a man
 "of the earth, or husbandman. This cir-
 "cumstance was religiously recorded in all
 "the ancient histories of Egypt; and it
 "was upon this account, I imagine, that
 "the ox, so useful in husbandry, was made
 "an emblem of the Patriarch. Hence we
 "find many pieces of ancient sculpture,
 "upon which is to be seen the ox's head,
 "with the Egyptian modius between his
 "horns, relative to the circumstances of
 "this history &c."

The very name of *Centaur*^b is a manifest allusion to some person, who was skilled in husbandry. Chiron, the primitive centaur, is said to have been born of a cloud, and to have been intimately connected with the Argonautic voyagers; having instructed them in the science of astronomy, and having contrived a sphere for their use^c. All these circumstances accord with the history of Noah; and the mytho-

^a Bryant's Anal. vol. ii. p. 417.

^b A goader of oxen.

^c Bryant's Anal. vol. ii. p. 477.

SECT. logical birth of the centaur forcibly reminds

- I. us of the second birth of the Patriarch, his
 ——— descent from the ark, furrounded, as it had
 been during the prevalence of the deluge,
 with fogs and clouds.

The account, which is given of the ship Argo, will serve as an additional key to the history delineated upon the sphere. We are informed by Eratosthenes^k, “that the asterism of the Argo in
 “the heavens was there placed by Divine
 “wisdom; for the Argo was the first ship
 “that was ever built: it was moreover
 “built in the most early times, or at the
 “very beginning; and was an oracular
 “vessel. It was the first ship that ven-
 “tured upon the seas, which before had
 “never been passed: and it was placed in
 “the heavens as a sign and emblem for
 “those who were to come after.” Plu-
 tarch^l is yet more express; he asserts,
 “that the constellation, which the Greeks
 “called the Argo, was a representation of
 “the sacred ship of Osiris.” Hence it ap-
 pears, that the Argo was in fact the Egyp-
 tian Baris, which contained their celebrated

^k Cited by Bryant, Anal. vol. ii. p. 495.

^l Ibid.

Ogdoas,

Ogdoas, and which was clearly a representation of the ark of Noah, containing within it that Ogdoas, from which the whole postdiluvian world was afterwards peopled. CHAP. IV.

That part of the picture, which to a Christian is the most striking, is the ascent of the smoke from the altar, towards the figure of a *triangle*; a circumstance, from which one can scarcely help concluding, that the framers of that sphere had some obscure notions of the doctrine of the Trinity: but concerning this, let each person judge as appears to himself most probable.

From the evidences, which have been adduced, it is sufficiently clear, that the history of the deluge was by no means unknown to the heathens; but that, for the most part, their traditions bear a striking resemblance to the Mosaical account of that event. This subject has been frequently handled before by a variety of authors, so that it cannot be said entirely to possess the charms of novelty. The design of the present disquisition has been to compress into small compass, and to bring together into one point of view, those va-

SECT. rious traditions, which are the most con-

1. sonant with the page of Scripture. By the

— whole thus combined, the moral certainty of the Mosaical history of the flood appears to be established on a basis sufficiently firm to bid defiance to the cavils of scepticism. Let the ingenuity of unbelief first account satisfactorily for this universal agreement of the pagan world ; and she may then, with a greater degree of plausibility, impeach the truth of the scriptural narrative of the deluge.

CHAP. V.

PAGAN ACCOUNTS OF THE PERIOD AFTER THE DELUGE. I. TRADITIONS RESPECTING NOAH AND HIS THREE SONS; I. SATURN. 2. TARGITAUS. 3. MANNUS. 4. SATYAVARMAN. II. THE TOWER OF BABEL; 1. THE SIBYL MENTIONED BY JOSEPHUS. 2. ABYDENUS FROM EUSEBIUS. 3. ALEXANDER POLYHISTOR FROM SYNCHELLUS. 4. APOLLODORUS. 5. HOMER. 6. HESIOD. 7. NIMROD. 8. HINDOO ACCOUNT. III. SODOM AND GOMORRHA. IV. ABRAHAM; 1. MENTIONED BY BEROSUS, HECATEUS, AND NICOLAUS DAMASCENUS. 2. EUPOLEMUS. 3. ARTAPANUS. 4. MELO. 5. THE KORAN. V. ISAAC. VI. JACOB. VII. JOSEPH. VIII. MOSES. IX. THE PASSAGE THROUGH THE RED SEA. CONCLUSION.

IN considering the events which took place posterior to the era of the deluge, a certain degree of caution is necessary to be used; in order to avoid the imputation of discovering coincidences between sacred and profane history, which never existed, save in the imagination alone. It appears highly probable, that the Gentile world might have

Pagan accounts of the period after the deluge.

SECT. have some knowledge of the postdiluvian

- I. events mentioned in Scripture, *down to a certain period*: but we have very little cause to suppose, that they were much acquainted with the internal state of the kingdom of Israel, after it was finally established in the land of Palestine. The reason is obvious: while the greatest part of the transactions detailed in the other historical books of Scripture concern merely the Israelites, and the petty kingdoms situated immediately upon their frontiers; those, which are related in the Pentateuch, and which approach nearer to the time of the deluge, affect, more or less, the ancestors of *all* nations.

During the early ages, when a small portion only of the globe was inhabited, and when a wandering pastoral life was so frequent throughout the East; the knowledge of any fact would be more easily and more generally diffused, and a traditional remembrance of the same events would be carried into countries widely separated from each other. This state of things ceased soon after the Israelites became established in the promised land, and had been gradually undergoing a considerable change during

CHAP.

V.

during some time antecedent to that period. Such a circumstance, added to the seclusion of the chosen people of God from the rest of mankind, is sufficient to destroy all probability of certain ethnical fables being derived from similar events, which happened *during the existence of Israel as a nation*. The channel, through which traditions of Noah and his more immediate descendants may have been derived to the Gentiles, is easily pointed out: but it will perhaps be no easy matter to enforce a rational conviction, that the sacrifice of Iphigenia was borrowed from the history of Jephthah's daughter; or that the Scriptural Sampson was the prototype of the Grecian Hercules. The cause of truth frequently suffers no less from the ill-judged zeal of friends, than from the misrepresentations of professed enemies. To resolve *every* Pagan tradition into some corresponding Scriptural event, is the height of folly and credulity: but, to deny all resemblance and all connexion between sacred and profane antiquity, is more nearly allied to a blind and indiscriminate scepticism, than to a dispassionate search after historical veracity. The truth in this, as in most other cases, is equally removed from

SECT. from the two extremes: and we may per-

I. haps venture to assert in general terms,
 — that, as it is natural to expect coincidences
 between the Mosaical and Gentile accounts
 of the *earlier* postdiluvian ages; so, *after-*
wards, either none are to be found, or if
 they be discovered, that we possess no cer-
 tainty of their being any thing more, than
 mere accidental resemblances.

This rule indeed is not entirely without exceptions. Events have sometimes occurred, even in subsequent ages, of so remarkable a nature, that they appear almost irresistibly to have attracted the notice of the Heathen world. Some remembrance of the sun's standing still in the days of Joshua seems to have been preserved in several different quarters of the globe. It is said, that, in the days of Yaus, the seventh Emperor of China, the sun did not set for the space of ten days, insomuch that a conflagration of the whole world was expected^a. Martinius compares this event with the story of Phaethon, which may possibly have an allusion of a similar nature; and Herodotus was informed by the

^a Mart. Hist. Sin. p. 37.

priests

priests of Egypt, that, during the course of their astronomical observations, the sun had four times varied from his usual course, having twice risen in the West, and twice set in the East^b. Whether this account may not possibly have a double reference, both to the miracle which took place in the days of Joshua, and to the sun's going back ten degrees upon the dial-plate of Ahaz, may perhaps admit of some degree of conjecture.

The conquest of the land of Canaan seems to be another event, which was partially at least known to the Gentiles. When Joshua had subdued that country, many of its inhabitants, if the testimony of Suidas and Procopius may be depended upon, fled into Africa, and erected columns, still extant in the days of those authors, bearing the following inscription; "We are Canaanites, who have been driven from our native land by the robber Joshua^c."

Under this class may also be arranged

^b Herod. lib. ii. c. 142.

^c Suid. Lex. vox *Χανααν*, et Procop. de Bello Vandal. lib. ii. c. 10.

the

SECT. the narrative of Herodotus respecting king
 I. Sennacherib; which, however disguised and
 ——— perverted by the Greek Historian, too nearly
 coincides with the Scriptural account of
 the defeat of that prince, to leave any just
 grounds for doubting their original identity^d. Notwithstanding these exceptions
 however, it may still be asserted in general
 terms, that we are not to expect any frequency or certainty of coincidence between
 the traditions of Paganism, and the history
 of the children of Israel subsequent to the
 death of Moses.

I.
 Traditions
 respecting
 Noah and
 his three
 sons.

I. As such evident traces of the Scriptural account of the deluge occur in the records of almost every Pagan nation, so the history of the Patriarch, who escaped from its waters, being necessarily connected with that event, is likewise accurately preserved. We have already seen him described under the various names of Xisuthrus, Deucalion, and Satyavrata; each of whom was saved from destruction, in a manner strictly resembling the preservation of Noah. Other traditions, how-

^d Herod. Hist. lib. ii. c. 141. See also Prideaux's Connection.

ever,

ever, respecting the Patriarch and his three CHAP.
 sons are extant, in which as no direct men- V.
 tion is made of the catastrophe of the de-
 luge, they will properly come under confi-
 deration in this division of the subject.

I. There are so many points of resem-
 blance between Noah, and the ancient
 deity Saturn, that one can scarcely avoid
 concluding them to be one and the same
 person. In the Theogony of Hesiod, Sa-
 turn is said to be the son of the heaven
 and of the earth, while the Ocean is af-
 signed to him as a brother^c: but Plato in-
 timates that *all* the Gods (and consequently
 Saturn must be included) were sprung from
 the Ocean and Tethys^f. Whichever of
 these genealogies be adopted, it is remark-
 able, that the Ocean bears a conspicuous
 part in the tradition: and, if we consider
 it as an allusion to the deluge, it will be
 seen, with how much propriety the ancient
 mythologists represented all their deities,
 as bearing some relation to it. The pe-
 culiar symbol of Saturn was a ship, in
 which he is said to have escaped into

^c Theog. v. 126, 137.

^f Plat. Cratylus, p. 276.

Italy :

SECT. Italy^s: but this emblem, like the Baris of

I. Egypt, most probably related to a nobler
 ——— voyage, and to a more wonderful escape ;
 when an incorrigible world was cut off in
 the midst of their wickedness, and when
 the church of God was confined within
 the narrow limits of the ark. Saturn is
 likewise usually represented with a scythe
 in his hand ; and is celebrated as a skilful
 husbandman, and as the first planter of
 vineyards. In all these respects his cha-
 racter sufficiently agrees with that of Noah.

One circumstance indeed is mentioned
 in his history, the unworthy treatment,
 that his father Coelus, or the Heavens, ex-
 perience from him, which perhaps it may
 not be quite so easy to reconcile with the
 Scriptural account of Noah^h. Nevertheless,
 if it be taken in an allegorical sense, the
 awful event of the deluge may perhaps

• “ *Caussa ratis superest ; Thuscum rate venit in amnem*
“ Ante pererrato falcifer orbe Deus. -

“ *At bona posteritas puppim servavit in ære ;*
“ Hospitis adventum testificata Dei.”

OVID. Fast. lib. i. v. 233.

^h ——— φίλου δ' απο μηδία πατρος

Εσσυμενος ημετοι.

HESIOD. Theog. v. 180.

fuf-

sufficiently explain it. Obedient to the CHAP. command of the Almighty, the waters, V. gradually rising from the central abyſs, encroached upon the ancient limits of the material heaven, or the atmosphere, and thus curtailed it of its former extentⁱ. Hence we are informed, in the metaphorical language of Heſiod, that it was the earth, which brought this calamity upon the heavens^k.

The very appellation of Saturnus ſeems to point out the perſon, who was venerated under the name of that deity. Like the titles of the other moſt ancient Gods of Greece and Rome, we muſt ſeek for the origin of his name, not in the weſtern, but in the eaſtern languages. It will there be found, that סַטוּר-נֹחַ Satur-Nuh literally ſignifies, *the bidden Noah*, thus denominated from his having been concealed in the ark amidſt the ravages of the de-

ⁱ I venture to ſay, curtailed it, in the ſtrict philoſophical ſenſe of the word; as will ſufficiently appear to any one, who has conſulted Catcott's Theory reſpecting the cauſes of the deluge, one of the principal of which he ſuppoſes to be, a portion of the atmosphere forced into the central abyſs, and expelling its waters to the ſurface of the globe.

^k Theog. v. 159. et deinceps.

SECT. luge. The derivation of his Greek name

I. Cronus is not very dissimilar: in the title

— of קרן-נוח Cron-Nuh, *the horned Noah*, we

immediately recognize that usual symbol of the Patriarch, the agricultural ox¹. This

etymology is confirmed by Apollophanes, who, according to Fulgentius, maintains,

that the signification of Saturnus is either Nus *the holy one*, or Nus *the husbandman*;

thus clearly shewing, that the former part of the word is merely an epithet, and that

the last syllable Nus is alone the proper name of the deity^m.

In exact conformity with the triple offspring of Noah, three sons are likewise assigned to Saturn. One of these precisely resembles Ham in name; and in point of criminality there is not much dissimilarity between them. Egypt is denominated in Scripture the land of Ham; from that fruitful parent sprung all the manifold polytheism of Greece and Rome; and the classical Jupiter was there worshipped un-

¹ Vide supra, p. 181.

^m "Apollophanes vero in Epico carmine scribit Saturnum quasi sacrum Nuh; aut Satorem Nuh." FULGEN. Mythol. lib. i. c. 2, cited by Davis in his edit. of Cicero de Nat. Deor.

der

der the name of *Hammon*ⁿ. In a frag- CHAP.
ment of Orpheus preserved by Porphyry, v.
Saturn is described as being intoxicated at
the time, when Hammon was guilty of
his abominable wickedness; so exactly has
the remembrance of the crime of Ham
been preserved in the Gentile world^o. In
allusion probably to the same event, one
of the laws of Saturn is said to have been,
“ne quis deos nudos impune contem-
pletur^p,” that no one should be per-
mitted to behold the deities naked with
impunity^q.

ⁿ Pure Sabianism appears to have been the most ancient idolatry; but in process of time deified mortals were supposed to be the regents of the heavenly bodies, and were worshipped conjunctly with them. Ham, from his Egyptian name, $\text{ḥm} - \text{wn}$, Ham-On, seems to have been adored in union with the Sun, as Nimrod was elevated to the constellation of Orion. CEDRENI Hist. Comp. fol. 14.

^o Παρα τῷ Ὀρφει ὁ Κρονὸς μελιτὶ ὑπὸ Διὸς ἐνδρυνεῖται· ἀλησθεὶς γὰρ μελιτὸς μεθύει, καὶ σκοτούται, ὡς ἀπὸ οἴνου, καὶ ὕπνοι—

Εὐτ' αἰ δὴ μιν ἰδεῖν ὑπὸ δρυσὶν ὑψοκομοῖσιν

Ἐργοῖσιν μεθύοντα μελισσῶν ἐριβομῶν,

Αὐτὶκα μιν δησοί—

Ὁ καὶ πασχει ὁ Κρονὸς, καὶ διδῆις ἐκτεμνεται, ὡς Οὐρανὸς. ΟΡΦΗ.
Fragm. p. 403. edit. Gesner.

^p Beyerii Addit. ad Seld. de Dis Syr. p. 337.

^q From some obscure remembrance of the prophetic curse of Noah, the ancients may perhaps have derived their belief in the infallible accomplishment of a paternal imprecation. See Œdip. Colon. v. 1435, &c.

SECT. Bochart produces no less than fourteen

1. different points of resemblance between
 ——— Noah and Saturn, from which he strongly
 argues their identity^r: and Orpheus, in his
 hymn to that deity, gives him a variety of
 titles, which do not appear to be applicable
 to any person, except the second proge-
 nitor of mankind. He is there styled, the
 destroyer and the renewer of all things;
 the father of the (present) age, who in-
 habits (in the persons of his descendants)
 every part of the world; and the original
 parent of all generations^s. From these tes-
 timonies it appears more than probable,
 that the Pagan Saturn was a deification of
 the Scriptural Noah; and that in the three
 sons of the one may be found the triple
 offspring of the other.

2. The notion, of some one of the most
 Targitaus. ancient of the Gods having three sons, was
 not confined to the polished nations of
 Greece and Rome. The Scythians, ac-

^r Geog. Sacra, p. 1.

^s Ὁς δαπανᾷ μὲν ἅπαντα, καὶ αὐξίης ἐμπαλιν αὐτὸς

Αἰῶνος Κρονὶ παγγεννῶν - - - -

Ὁς γαίης κατὰ πάντα μέρη κόσμου, γενναρχα.

ORPH. Hymn, ad Saturn. p. 204. edit. Gesner.

cording

CORDING to Herodotus, ascribed this num- CHAP.
ber to their tutelary deity and supposed V.
ancestor Targitaus. The names of his off-
spring were Lipoxais, Arpoxais, and Colaxais. In their days, a plough, a yoke, an ax, and a goblet, all formed of gold, fell from heaven. The two first of the brethren, attempting to take them up, were scorched by a flame of fire, which suddenly burst forth. The youngest made the last essay, and having received no injury, was acknowledged, by the two elder, as their superior^t.

In this tradition, the instruments of husbandry, and the golden cup, may possibly allude to the well known character of Noah, a man of the earth, and a planter of vineyards: while, in the superiority of the younger brother over the two elder, we are led to recognize the usurpation and tyranny of the line of Ham, in the person of Nimrod, the founder of the first great monarchy.

It may here be observed, that it is rather a singular circumstance, that our expounders of the prophecies should so per-

^t Herod. Hist. lib. iv. c. 5.

SECT. tinaciously describe the four great empires,

- I. as being uniformly in the line either of Shem, or of Japhet, and never in that of Ham^u. This supposition is manifestly adopted, with a view to shew the accomplishment of the prophetic curse of Noah : but, in reality, that curse simply dooms the descendants of *Canaan* to slavery ; and it was accurately fulfilled in the subjugation of their country by the Israelites, when such of them as were spared were made hewers of wood and drawers of water. With regard to the other descendants of Ham, they appear to have been wiser in their generation, than the children either of Shem, or of Japhet ; and to them we undoubtedly owe the rudiments of all the fine arts^x. As for the four great empires, the first or Babylonian was clearly founded by Nimrod, after he had expelled or reduced to slavery the sons of Shem, who were originally settled in that country. The second may possibly have been vested in the line of Shem, though even that point is far from being satisfactorily established :

^u See Mede's Works, p. 213. and Newton's Dissertations, vol. i. p. 23.

^x Bryant's Anal. vol. iii. passim.

but

but the third or the Grecian, if any credit CHAP.
 be due to history, was erected not by the V.
 descendants of Japhet, but by those of ———
 Ham. Greece might probably have been
 first peopled by Japhet; but those abori-
 gines were soon conquered, and either ex-
 tirpated, or incorporated with a totally dif-
 ferent race. It is impossible to derive the
later Greeks, so celebrated to this day for
 their proficiency in the arts and sciences,
 from the line of Japhet, unless we contra-
 dict the whole tenor of history. Diodorus
 Siculus asserts, that some of the original
 leaders of the Athenians were Egyptians^y;
 and that the Athenians themselves were a
 colony from Sais in Egypt^z. Herodotus
 speaks in a similar manner of the Dorians^a;
 and Pausanias gives the same account of
 the Megareans^b. Lelex also, the father or
 leader of the Leleges, came from Egypt^c.
 The Peloponnesus was for the most part
 peopled by Dorians; and the Leleges esta-
 blished themselves in Megara. In short,
 the most celebrated leaders of the Grecian

^y Diod. Sic. lib. i. p. 25.

^z Ibid. p. 24.

^a Herod. lib. vi. c. 54.

^b Pausan. lib. i. p. 95.

^c Ibid. p. 106.

SECT. colonies, such as Danaus, Erectheus, Ce-

I. crops, Cadmus, and Phenix, all came from

— Egypt^d. Hence it is manifest, that the Greeks were, strictly speaking, an Egyptian nation, and consequently not the descendants of Japhet, but of Ham^e.

3.
Mannus.

3. To return from this digression, the Germans, in a manner similar to the ancient Scythians, venerated Tuisto, who, according to their traditions, was sprung from the earth, and along with him his son Mannus. These they supposed to have been the ancestors of their nation. To Mannus, the second of their deities, they attributed three sons^f.

In the person of Tuisto we clearly recognize the primitive father of mankind, formed by the hand of God from the dust of the earth; and Mannus is no less evi-

^d Herod. lib. ii. c. 91.—Diod. Sic. lib. i. p. 25.—Joh. Tzetzes Chil. V. Hist. xviii. p. 91.—Suidas.—Diod. Sic. lib. v. p. 329.—Syncell. p. 158.

^e I am indebted for the above mass of citations to Bryant on the Plagues of Egypt, p. 2. See also Dissertation Littéraire &c. par Schmidt, Archæologia, vol. i. p. 238. and Allwood's Liter. Antiq. of Greece.

^f Tacit. de Mor. Germ. c. ii.

dently

dently the patriarch Noah. The circum-
 stance of his having three sons, and the
 etymology of his name, both contribute to
 strengthen this supposition. Mannus or
 Mannu is, in all probability, the same as
 the Menes of Lydia ^s, the Menu of India,
 and the Menes of Egypt ^h; it may perhaps
 even be added, that the Cretan Minos is
 only another mode of designating the same
 ancient personage. All of these appear to
 be merely various methods of writing one
 name; which has exactly the same import,
 whether it be simply expressed נוח Nuh,
 or whether the participial מ be prefixed to
 it, thus forming the word מנוח Menuh ⁱ.
 The reason, why so many ancient princes
 are designated by nearly the same name, is
 simply this. Every nation, that extends the
 list of its imaginary kings or demigods to
 the flood, must necessarily place at the
 head of its chronology the patriarch Noah,
 the true Menuh or comforter of Scrip-
 ture ^k.

^s Herod. lib. i. c. 94.

^h Herod. lib. ii. c. 4.

ⁱ Mr. Bryant chooses rather to derive Minos and Mnevis from Meen-Nuh, Noah lunaris. See his Anal. v. ii. p. 418. See also Sir Wm. Jones's Pref. to the Inst. of Menu.

^k It is not impossible, that the same ancient title may enter into the composition even of the word Minerva. This deity

SECT. 4. But the the most remarkable attestation, to the truth of the Mosaical history of the Patriarch and his three sons, remains yet to be adduced. The following passage is asserted by a late eminent linguist, to be a literal translation from the Padma-Puran, one of the ancient books of the Hindus.

4.
Satyavar-
man.

“ To Satyavarman, that sovereign of the
“ whole earth, were born three sons ; the
“ eldest Sherma ; then C’harma ; and

deity is universally represented as the goddess of wisdom, and the inventress and patroness of the arts and sciences. With regard to her mythological descent, she was considered by the Africans, who inhabited the banks of the Tritonis, to be the daughter of that lake, and the marine deity Neptune. In process of time a quarrel took place between Minerva and her imaginary father ; in this emergency, she placed herself under the protection of Jupiter, and was thus preserved from the wrath of the ruler of the ocean. Herod. lib. iv. c. 180. Hence she is described by Lucan as making her first terrestrial appearance on the banks of the lake Tritonis, and surveying herself in the clear mirror of its waters. Pharsal. lib. ix. v. 350. Nor does mere difference of sex invalidate the supposition, that the *African* Minerva may have some reference to Noah. The emblematical compound deity, so common throughout the east, and who is generally allowed to be a representation of the Patriarch Noah, was indifferently worshipped under the male and female names of Dagon, and Atargatis. The whole of this however is offered as a mere conjecture.

“ thirdly

" thirdly Jyapeti by name. They were CHAP.
 " all men of good morals, excellent in vir- V.
 " tue and virtuous deeds, skilled in the ———
 " use of weapons to strike with or to be
 " thrown; brave men, eager for victory in
 " battle. But Satyavarman, being conti-
 " nually delighted with devout meditation,
 " and seeing his sons fit for dominion, laid
 " upon them the burden of government,
 " whilst he remained honouring and satisf-
 " fying the gods, and priests, and kine.
 " One day, by the act of destiny, the
 " king, having drunk mead, became sense-
 " less, and lay asleep naked: then was he
 " seen by C'harma, and by him were his
 " two brothers called, to whom he said,
 " What now has befallen? In what state
 " is this our sire? By those two was he
 " hidden with clothes, and called to his
 " senses again and again. Having recover-
 " ed his intellect, and perfectly knowing
 " what had passed, he cursed C'harma,
 " saying, Thou shalt be the servant of
 " servants; and, since thou wast a laugher
 " in their presence, from laughter shalt
 " thou acquire a name. Then he gave to
 " Sherma the wide domain on the south
 " of the snowy mountains, and to Jyapeti
 " he gave all on the north of the snowy
 " moun-

- SECT. " mountains ; but he, by the power of
 I. " religious contemplation, attained supreme
 — " blifs¹."

It is said, that, in the vulgar dialects of Hindostan, C'harma and Sherma are usually pronounced C'ham, and Shem^m; so that, with a slight alteration in the word Jyapeti, we have the names of the three sons of Noah here preserved, exactly as they are recorded in the page of Scripture.

Sir William Jones, speaking of this wonderful tradition, justly remarks, that it " most clearly proves, that the Satyavrata, " or Satyavarman of the Purans, was the " same personage with the Noah of Scripture ; nor can it be with reason inferred, " from the identity of the stories, that the " divine legislator borrowed any part of " his work from the Egyptians : he was " deeply versed, no doubt, in all their " learning, such as it was ; but he wrote " what he knew to be truth itself, independently of their tales, in which truth

¹ Asiat. Ref. vol. iii. p. 262. oct. edit.

^m Ibid. p. 67.

" was

“ was blended with fables ; and their age CHAP.
 “ was not so remote from the days of the v.
 “ patriarch, but that every occurrence in ———
 “ his life might naturally have been pre-
 “ served by traditions from father to
 “ son ^a.”

II. Some remembrance also of the ^{H.}
 events, which took place at Babel, seems ^{The tower of Babel.}
 to have been very generally preserved in
 the heathen world ; indeed it is natural to
 expect, that such might be the case, since
 the dispersed builders of the tower would
 in all probability diffuse, wherever they
 went, the knowledge of their history.

1. Josephus cites a declaration of one of ^{1.}
 the Sibyls to the following effect. “ When ^{The Sibyl mentioned by Josephus.}
 “ all men spoke one common language,
 “ some of them built a most lofty tower,
 “ as if with an intention of scaling hea-
 “ ven : but the Gods, sending a violent
 “ wind, overthrew it, and gave a different
 “ mode of speaking to each person ; for
 “ which reason the city was called Baby-
 “ lon ^o.”

^a Afiat. Ref. vol. iii. p. 264. oct. edit.

^o Περὶ δὲ πύργου τούτου, καὶ τῆς ἀλλοφρονίας τῶν ἀνθρώπων, μνησ-
 ται καὶ Σίβυλλα, κ. σ. λ. JOSEPH. Ant. Jud. lib. i. c. 4.

2. Much

SECT. 2. Much the same history is given by

1. Abydenus. "Some persons, says he, relate that the first men, who sprung from
 " the earth, relying upon their great bodily
 " strength, and attempting to acquire a
 " power superior even to that of the im-
 " mortals, built a tower of an immense
 " height, in the place where Babylon is
 " now situated. When its top had nearly
 " reached the heavens, the winds, assisting
 " the Gods, overturned the immense fabric
 " upon the heads of the builders, and its
 " ruins henceforth bore the name of Baby-
 " lon. At the same time, the language of
 " mankind, which had hitherto been uni-
 " versal, was confounded and split into a
 " variety of dialects ^P."

^{2.}
Abydenus
from Euse-
bius.

^{3.}
Alexander
Polyhistor
from Syn-
cellus.

3. Josephus is not the only author who cites the account, which the Sibyl gives, of the destruction of Babel. Alexander Polyhistor mentions the same catastrophe, upon the same authority, and ascribes the origin of different languages to the confusion, which then took place ^q.

^P Εἰσι δ' οἱ λεγόντες τὰς πρώτας ἐκ γῆς ἀναχρίτας ῥῆμῃ καὶ μεγάλῃ χαυνώδεντας, κ. τ. λ. EUSEB. PRÆP. EVANG. lib. ix. c. 14.

^q Syncel. Chronog. p. 44.

4. In

4. In a former part of this work^r I ven- CHAP.
 tured to assert, that the fables, respecting V.
 the various attempts of the giants to scale ———
 the battlements of heaven, do not relate ^{4.}Apollodo-
 exclusively to the calamity, which beset rus.
 the constructors of Babel, but that they
 bear also a partial reference to the history
 of the antediluvian Nephelim. The reason
 for this supposition was, that a certain por-
 tion of their history is placed *before* the era
 of the deluge, and consequently can have
 no connexion with a *postdiluvian* event.
 A considerable degree of light is thrown
 upon these remote and obscure traditions
 by the treatise of Apollodorus. He first
 mentions those many-handed giants, Bri-
 areus, Gyas, and Ceus; who waged war
 with heaven, and who, for their crime,
 were thrust down 'into Tartarus'. They
 were there appointed the guards and the
 tormentors of the Titans, who, imitating
 them in impiety, incurred likewise a simi-
 lar punishment^t. Afterwards the tremen-
 dous monster Typhon is produced from the

^r Vide sup. p. 122.

^s Apoll. de Dis, lib. i. p. 3.

^t Apoll. de Dis, lib. i. p. 7. Homer and Hesiod strange-
 ly suppose, that Briareus, Gyas, and Ceus, *assisted* the Gods
 in their war with the Titans.

bowels

SECT. bowels of the earth ; an allegorical person-

I. age, who manifestly represents the catastrophe of the deluge, the waters of which proceeded from the great central abyfs^u. A literal account of the deluge, from which Deucalion and Pyrrha were preserved, is next detailed^x; and last, in point of order, the exploits of the immense giants Otus and Ephialtes are enumerated. These made war against heaven, and attempted to scale it by piling mountain upon mountain. At length, through a stratagem of Diana, they fell by each other's hands^y, and their design became abortive.

It shall now be considered, whether the succession of events detailed by Apollodorus does not agree, in a very remarkable manner, with what we are taught to believe as Christians. Those impious opponents of heaven, who were cast down into hell, and there appointed to guard and torment the damned, seem to be no other than the

^u Apoll. de Dis, lib. i. p. 21. To remove any doubt of the propriety of this interpretation, Plutarch expressly declares, that by Typhon is meant the Ocean. PLUT. de Isid. et Osir. p. 363.

^x Apoll. de Dis, lib. i. p. 25.

^y Ibid. p. 29.

apostate

apostate angels ; while, in the Titans, we naturally recognize that lawless antediluvian race, who are styled by Moses Nephelim. The deluge requires no comment : who then can those be, who, *subsequently* to that catastrophe, piled mountain upon mountain to assault heaven, except the founders of Babel ?

After all, however, that has been said, it is readily allowed, that the various Pagan histories of the wars of the Giants are involved in an almost impenetrable mist of obscurity and confusion. In the preceding statement I have presumed to differ from the sentiments of Mr. Bryant respecting the important event now under consideration. The Analyst of ancient mythology, whose name will ever be held in veneration both by the scholar and the Christian, conceives, that the destruction of Babel may be traced in the history of the Titans. The resemblance between them is undoubtedly striking in many respects, and they even appear to have been not unfrequently confounded : but, upon a more close inspection, they prove to be deficient in that chronological correspondence, which alone is able, in a satisfactory manner, to

SECT. establish an identity of circumstances. The

I. clue of Pagan traditions must, as far as
 — possible, be unravelled in a manner somewhat similar to that of sacred prophecy. The book of Daniel, and the volume of the Apocalypse, may easily be taught to speak the language of the most licentious conjecture, unless the eagerness of investigation be confined within the limits of history and chronology. In a similar manner, the various accounts of the Giants, which have been preserved in the annals of the Gentiles, may all be referred to the overthrow of Babel, if the imagination alone be consulted. These traditions necessarily bear considerable marks of resemblance to each other; for the rout and destruction of *all* rebellious opponents of heaven, however distinct those opponents mutually are, must unavoidably be described in the language of poetry with a certain degree of uniformity. Hence it happens, that the ruin of the apostate angels, the confusion of the antediluvian Nephelim, and the subversion of Babel, will necessarily present to the mind a group of images so strikingly analogous to each other, that the slow and cautious hand of chronology is alone able to separate them. This service has been
 per-

performed by Apollodorus, and, provided only his narrative may be depended upon, the history of the Titans cannot have the most distant allusion to the catastrophe of the Cuthites in the plain of Shinar. The Titans are placed by that mythologist *previous* to the deluge; they cannot therefore have any connection with an event, which took place *after* the deluge. On the other hand, the giants Otus and Ephialtes, who attempted to storm the habitation of the immortals by piling one mountain upon another; as they exactly correspond in point of chronology with the destruction of Babel, so they must undoubtedly have an immediate allusion to that awful event.

In addition to this circumstance, the mode of attack, on the part of these Giants, bears a striking resemblance to the manner, in which the tower was constructed. The sacred historian informs us, that "they had *brick* for stone;" and that the whole of the immense structure was thus raised solely by an accumulation *of earth*. In a manner strictly analogous to this account, the Giants are said to have heaped mountains *of earth* upon each other, rather than more solid masses of *stone*.

SECT. The very names indeed of Otus and Ephialtes seem to bear an obscure allusion to the design of that stupendous edifice, of which they were probably a mere personification.

Babel evidently appears to have been the first temple raised by the apostate Cuthites in honour of the glorious orb of day ; and, in after ages, it was equally the model of the pyramids of Egypt, the pyra-theia of Persia, the pagodas of Hindostan, and the solar temples of Mexico. Nor was religious adoration the sole end of its construction. It is intimated in the inspired volume, that it was intended to have been used by the followers of Nimrod, as a kind of sign, or landmark, to prevent their dispersion. The sacred fire, which blazed upon its summit, would be well adapted to answer this purpose ; and the light, which it diffused on every side, would render the tower a very conspicuous object throughout the extensive plains of Shinar.

At length the wrath of heaven was directed against this huge building, and the insatuated Cuthites were dispersed over the face of the whole earth. Wherever they directed their course, they constantly bore
along

along with them the memorials of their CHAP. overthrow; and the allegorizing spirit, V. which forms so prominent a feature in the mythology of the ancients, soon converted the pyramid of Babel into two gigantic demons, which sprung from the earth, and waged an impious war against the majesty of heaven. As the tower was built with a twofold design, and as the fire upon its top served the double purpose of a landmark to guide the steps of the wanderer, and of an emblem to represent the solar deity; when the language of allegory was adopted, it became necessary to introduce *two* metaphorical characters, in order that the *twofold* use of Babel might be completely described. To this circumstance we owe the poetical fable of Otus and Ephialtes; the first of those names alluding to the political design of building the tower, and the second to its religious application. The import of Otus אֹת-שׁ is simply *the signal fire*; and the signification of Ephialtes אֶפְיָלֶת־אֵשׁ, *fire the deity*. Even the mode of their destruction bears some analogy to the confusion and dissensions of the original Babylonians.

5. Homer, in whose poems many valuable

5-
Homer.

SECT. I. Iuable remains of ancient traditions are preserved, details the history of this gigantic pair in a very remarkable manner; and, what is more particularly applicable to the present discussion, seems to connect them closely with Orion, the name by which Nimrod was celebrated in the Heathen world².

Τὴν δὲ μετ', Ἰφιμεδῆαν, Ἀλώπος παρὰκοῖτιν,
 Εἰσιδὼν, ἥ δὲ φασκε Ποσειδάωνι μιγῆναι.
 Καὶ ῥ' ἔτεκεν δύο παῖδε, (μινυνθαδίῳ δὲ γενεσθῆν,) ³
 Ὡτον τ' ἀντιθεόν, τηλεκλειτόν τ' Εφιαλτήν.
 Οὓς δὴ μῆκιστος θρεῖψε ζειδῶρος Ἀρερά,
 Καὶ πολὺ καλλίστος, μετὰ γε κλυτὸν Ὠριῶνα.
 Ἐννεωροὶ γὰρ τοὶ γε, καὶ ἐννεαπήχεες ἦσαν
 Εὐρος, ἀτὰρ μῆκος γε γενεσθῆν ἐννεοργυοί.
 Οἱ ῥὰ καὶ ἀθανάτοισιν ἀπειλήτην, ἐν Ὀλύμπῳ
 Φυλοπιδά σῆσεν πολυαΐκος πολεμοῖο.
 Ὅσσαν ἐπ' Ὀλύμπῳ μεμασαν θεμεν, αὐτὰρ ἐπ' Ὅσῃ
 Πηλῖον ἐνοσιφυλλόν, ἰν' ἕρανος ἀμβάτος εἴη.
 Καὶ νῦν κεν ἐξετελεσσάν, εἰ ἥβης μέτρον ἴκοντο.
 Ἀλλ' ὄλεσεν Δίος υἱός, ὃν ἡῤομος τέκε Λητώ,
 Ἀμφοτέρῳ· πρὶν σφῶϊν ὑπὸ κροταφοῖσιν ἰελεῖς,
 Ἀνθῆσαι, πυκασαὶ τε γένυν εὐανθεῖ λαχρῆ⁴.

The Poet begins with stating their mythological origin; and represents them as sprung from Neptune, and Iphimedia the wife of Aloeus. In another part of his works, however, he styles them, not the

² Cedren. Hist. Comp. fol. 14.

³ Odyss. lib. xi. v. 304.

children

children of Neptune, but of Aloeus himself, who was the son of Titan and the earth. CHAP. V.

Ωτος, κρατερος τ' Εφιαλτης,
Παιδες Αλωος ^b

If then the preceding supposition, that these two Giants are only a personification of Babel, in its two different capacities of a temple and a landmark, be adopted; we shall find their imaginary descent to coincide, very remarkably with the Scriptural account of the peculiar manner, in which the tower was constructed. "Go to, let us make *brick*, and *burn* them thoroughly. "And they had *brick for stone*, and *slime* "had they for mortar." From the nature therefore of these materials, the most natural mode of allegorizing Babel would be to represent it as an enormous giant, descended from earth, fire, and water. Such in fact is the very mode, which the poets have chosen. Aloeus is said to be the offspring of the Sun, and of the Earth; Neptune is merely a personification of water; and in Iphimedia, as well as in Aloeus, we find a combination of oriental words, all bearing some relation to fire.

^b Iliad. lib. v. ver. 385.

^c Gen. xi. 3.

SECT. The former is אֶפְחָם-אֶת־אֵשׁ Iph-am-ath-

i. ai, *the region of fire*; and the latter is

— אֱלֹהֵי-אֵשׁ Alo-as, *the deity of fire*. After detailing these particulars, the poet, to prevent all possibility of mistake respecting their origin, asserts, that they were nourished by the earth.

Their immense bulk is next described; and, in their audacious rebellion against the Majesty of heaven, they are said to have piled mountain upon mountain. Their mad attempt however was frustrated, and they were cut off before they had attained to the age of manhood. In all these circumstances the narrative of Moses exactly corresponds with the allegory of Homer. The tower was never completed; but before it had reached its poetical manhood, the whole design became abortive.

6.
Hesiod.

6. In the theogony of Hesiod, the monster Typhoeus occupies the same place, as Otus and Ephialtes in the treatise of Apollodorus. After the Titanian war has been described, and the victory of the immortals celebrated, the poet proceeds to speak of the waters of Styx, the first-born of the Ocean; those waters, which have already been

been considered as allusive to the catastrophe of the deluge^d. Here in reality the pride of the Titans was finally subdued; and, *'after* this event had taken place, *the Earth* produced the mighty Typhoeus. He is said to have been encompassed with serpents, and to have emitted from his eyes perpetual flashes of fire. The first of these circumstances appears to have a reference to the serpent worship, so pertinaciously adhered to by the descendants of Cush, and of which some traces remain in almost every country upon the face of the earth. The second is descriptive of the constant fires, which were maintained upon the summit of Babel, and which served at once to guide the benighted traveller, and to testify the reverence of the first idolaters for the solar orb.

It is very remarkable, as Mr. Bryant justly observes, that, according to Hesiod, this monster would have attained to universal dominion, had not the supreme Deity interposed^e.

Και νυ κεν επλετο εργων αμηχανον ηματι κενη,

^d Vide supra, p. 176, 178.

^e Anal. vol. iii. p. 51.

Και

SECT. Καὶ κεν ὄγε θνητοῖσι, καὶ ἀθανάτοισιν ἀναξεν,
 F. Εἰ μὴ αὐ' οὗ νουσε πατρὸς ἀνδρῶν τε θεῶν τε,
 Σκλήρον δ' ἐβροντῆσε, καὶ ἀβρίμου

Such also we learn from Scripture to have been the design of Nimrod; and one principal reason for building the tower was, that it might be a kind of rallying point to his numerous followers. The result of the whole is, that the two different accounts of the two last wars of the giants, accounts frequently confounded by the poets, though accurately distinguished by Apollodorus, relate to two entirely different events; the wickedness of the antediluvian Nephelim, and the postdiluvian destruction of Babel.

7.
Nimrod.

7. As for Nimrod, the first open apostate from the worship of the true God, and the daring leader of the rebellious Cuthites, he is said by Syncellus to have perished under the ruins of that immense fabric. Undaunted by those marks of divine vengeance, which were so evidently displayed in the dispersion of his followers, he still obstinately remained upon the spot, when a violent wind overthrew the tower, which in its fall crushed the tyrant to atoms.

atoms^f. The false account of his death is CHAR.
 given by Cedrenus^g; and it is far from v.
 being improbable, although no mention is ———
 made of it in the page of Scripture.

8. It is thought by Sir Wm. Jones, 8.
 that the fourth incarnation of the Indian Hindoo ac.
count.
 Vishnu may probably have an allusion to
 this event^h. A blaspheming monarch de-
 nies the omnipresence of the Deity, and,
 to shew his contempt of his power, in-
 vites him to come forth from a marble
 pillar, if he really possesses any such at-
 tribute. Immediately a tremendous voice
 is heard, the pillar bursts asunder, and
 Vishnu issues forth in the form of a lion,
 emitting vivid flashes of fire. The de-
 struction of the prince ensues, a punish-
 ment only due to his impietyⁱ.

Whatever degree of connection there
 may be, there certainly is a resemblance in
 many respects between this tradition and
 the oriental accounts of the overthrow of

^f Syncell. Chronog. p. 42.

^g Cedren. Comp. Hist. p. 11.

^h Asiat. Ref. vol. ii. p. 132. 8vo. edit.

ⁱ See Maurice's Hist. of Hind. vol. ii. p. 24.

Babel.

SECT. Babel. The death of the monarch is ef-

I. fected amidst flashes of fire, attended with
 — a dreadful and unusual noise; and the
 cause of it proceeds from a fractured column. That, however, which appears most to confirm the supposition, is the circumstance of this incarnation of Vishnu being made immediately to succeed those three, which there is every reason to think allude to the deluge. Between that event, and the building of the tower, nothing worthy of particular notice, except the curse pronounced upon Canaan, is recorded by the sacred Historian. Hence there appear to be no contemptible reasons for concluding the identity of the fourth Indian *Avatar*, and the vengeance inflicted upon the founders of Babel.

III.
 Sodom and
 Gomorrha.

III. The next event, which deserves our attention, is the destruction of Sodom and Gomorrha. These cities are said by Moses, on account of their abominable impurities, to have been overwhelmed with a torrent of liquid fire, rained down upon them from heaven. His narrative is equally confirmed by profane historians, and by modern travellers. Diodorus Siculus mentions the peculiar nature of the lake, which covered
 the

the country, where those towns were formerly situated. "The water of it," says he, "is bitter and fetid to the last degree, infomuch that neither fish, nor any other aquatic animals are able to live in it^k." He does not indeed assign any reason for this peculiarity; but the deficiency is amply supplied by other writers. Tacitus relates, that a tradition still prevailed in his days, of certain powerful cities having been destroyed by thunder and lightning; and of the plain, in which they were situated, having been burnt up. He adds, that evident traces of such a catastrophe remained. The earth was parched, and had lost all its natural powers of vegetation; and whatever sprung up, either spontaneously, or in consequence of being planted, gradually withered away, and crumbled into dust. The historian concludes, with expressing his own belief in this awful judgment, derived from an attentive consideration of the country, in which it was said to have happened^l. In a similar manner Strabo, after describing the nature of the lake Asphaltis, adds, that the whole of its appearance gives

^k Diod. Sic. Bib. Hist. lib. xix. p. 734.

^l Tacit. Hist. lib. v. c. 7.

SECT. an air of probability to the prevailing tradition, that thirteen cities, the chief of
 I. — which was Sodom, were once destroyed and swallowed up by earthquakes, fire, and an inundation of boiling sulphureous water^m.

Some remembrance of this miraculous punishment seems to have been preserved even in America. According to Ciezaⁿ, the Peruvians believe, that a race of giants were once destroyed by fire from heaven, on account of impurities similar to those, which called down the vengeance of God upon Sodom and Gomorrha.

Maundrell visited the lake Asphaltis, in the year 1697, and makes the following observations upon it. “ Being desirous to
 “ see the remains (if there were any) of
 “ those cities anciently situate in this
 “ place ; and made so dreadful an example
 “ of the divine vengeance, I diligently sur-
 “ veyed the waters, as far as my eye could
 “ reach : but neither could I discern any
 “ heaps of ruins, nor any smoke ascending

^m Strab. Geog. lib. xvi.

ⁿ Cited by Purch. Pilgrim. b. ix. c. 9.

“ above

“ above the surface of the water, as is CHAP.
 “ usually described in the writings and V.
 “ maps of Geographers. But yet I must
 “ not omit, what was confidently attested
 “ to me by the Father Guardian, and Pro-
 “ curator of Jerusalem; both men in years,
 “ and seemingly not destitute either of
 “ sense or probity: viz. that they had once
 “ actually seen one of these ruins; that it
 “ was so near the shore, and the waters so
 “ shallow at that time, that they went to
 “ it, and found there several pillars, and
 “ other fragments of buildings. The cause
 “ of our being deprived of this sight was,
 “ I suppose, the height of the water °.”

The account which Thevenot gives is much to the same purpose. “ There is
 “ no sort of fish in this sea, by reason of
 “ the extraordinary saltness of it: which
 “ burns like fire, when one tastes of it;
 “ and when the fish of the water Jordan
 “ come down so low, they return back
 “ again against the stream; and such as are
 “ carried into it by the current of the
 “ water immediately die. The land within
 “ three leagues round it is not cultivated,

° Maund. Travels, p. 85.

“ but

SECT. "but is white, and mingled with salt and

I. "ashes. In short, we must think, that

— "there is a heavy curse of God upon that
"place, seeing it was heretofore so plea-
"sant a country^p." Thus we see, that
the concurrent voice of historians, and the
face of nature herself equally serve to cor-
roborate the authenticity of the Mosaical
narrative.

IV.
Abraham.

IV. The unsettled mode of life, which
the patriarch Abraham led, introducing
him to the knowledge of different nations,
and the pastoral magnificence which he
supported, are circumstances likely to pro-
duce a lasting remembrance of him through-
out the east. Accordingly we find him
celebrated by a number of heathen histo-
rians.

I.
Mentioned
by Berosus,
Hecateus,
and Nico-
laus Da-
masceus.

I. Berosus, though he does not express-
ly mention his name, says, that in the
tenth age after the deluge lived a just and
upright man, deeply skilled in the know-
ledge of astronomy. From his thus accu-
rately defining the number of generations
between the flood and Abraham, no other

^p Thevenot's Travels, vol. i. p. 194.

person

person except that patriarch can be in- CHAP.
tended¹. Hecateus wrote a whole volume V.
upon the history of Abraham²; and Nico-
laus Damascenus asserts, that “ he reigned
“ in Damascus, having emigrated along
“ with an army to that place from the
“ country of Chaldea ; but that not long
“ after he removed with his attendants
“ into the land, which was then called
“ Canaan, but now Judea³.”

2. Eupolemus also relates a number of²
particulars respecting Abraham, which ex- Eupole-
actly agree with the Scriptural account. He mus.
was born, according to this author, in the
tenth age after the flood, at Camara, other-
wise called Urien. This is manifestly Ur
of Chaldea ; and as for Camara, קַמְרָא, it
is merely a compound word of precisely
the same import. By the command of
heaven, he left his native country, and set-
tled in Phenicia. During his abode there,
the Armenians overcame the Phenicians in
battle, and took his nephew prisoner.
Abraham however, arming his servants,
rescued him ; and led away captive the
children and the wives of the enemy. Up-

¹ Joseph. Ant. Jud. lib. i. c. 7.² Ibid.³ Ibid.

SECT. on ~~an~~ embassy being sent to him to re-

- I. deem them, he nobly disdained to insult a
 ——— vanquished foe; and, content with merely
 accepting pay for his soldiers, he restored
 his prisoners to their liberty. Afterwards,
 in the holy city Argarizin^t, he received
 gifts from Melchizedek the priest of God.
 In process of time, he was driven by stress
 of famine into Egypt. The beauty of his
 wife, whom he called his sister, attracted
 the attention of the king. But certain
 marks of divine wrath pursuing that prince,
 he learnt upon inquiry, that she was the
 wife of Abraham, and immediately restored
 her to her husband^u.

It is superfluous to make any remarks upon the coincidence of this narrative with that of Moses; their minute resemblance to each other sufficiently shews that they are only different histories of the same facts.

^{3.}
 Artapanus.

3. Artapanus affirms, that the Jews were

^t Anglice, of *Mount Gerizim*; a circumstance, which seems to shew, that Eupolemus had received this part of his narrative at least from the Samaritans.

^u Euseb. Præp. Evang. lib. ix. c. 17.

called

called Hebrews from their ancestor Abraham. In this assertion he is doubtless mistaken; but it serves nevertheless to shew, that the fame of the great father of the Jewish nation had reached his ears². The same Author mentions the circumstance of this Patriarch's having travelled into Egypt; the prince of which country he styles Pharaoh³.

4. Abraham is said by Melo to have married two wives, one his kinswoman, and the other an Egyptian slave. The latter of these bore him twelve children, who made themselves masters of Arabia; the former a single son, whose name was equivalent in signification to the Greek word Gelos². As for Abraham himself, he died in a good old age; but his son Gelos became the father of twelve children, one of whom was Joseph. Abraham, sometime previous to his death, received a command from God to sacrifice his son; but, when he was on the very point of putting it in execution, he was prevented by an angel,

4.
Melo.

² See some judicious remarks upon the name Heber, by Mr. Bryant; Anal. vol. iii. p. 424.

³ Euseb. Præp. Evang. lib. ix. c. 18.

⁴ Anglice, *Laughter*.

SECT. and the intended victim was exchanged
 F. for a ram^a.

Notwithstanding the errors in this account, respecting the *immediate* offspring of the Egyptian wife, and also of Isaac, or as Melo calls him Gelos; it is obvious, that the narrative is, in substance, the very same with that of Scripture.

5.
 The Koran.

5. The whole of the history of Abraham is related in different parts of the Koran^b; and though this circumstance undoubtedly cannot be brought as a confirmation of Scripture, inasmuch as the one account is borrowed from the other; yet it serves to shew the high degree of veneration, in which the memory of that Patriarch was held throughout the east. In short, as it is observed by Hyde^c, his fame was diffused over the whole oriental world, and his memory revered by almost every Asiatic nation.

V.
 Isaac.

V. A tradition of the sacrifice of Isaac

- ^a Euseb. Præp. Evang. lib. ix. c. 19.
- ^b Sale's Koran, p. 182, 369, 422, &c.
- ^c De Rel. Vet. Perf. c. ii.

seems

seems to have been preserved among the CHAP. Phenicians; at least Porphyry is inclined v. to derive the bloody rites, with which they ——— venerated Chronus, or Moloch, from that circumstance. According to this Author, “ Chronus, whom the Phenicians call Israel, formerly reigned in Palestine, and “ had an only son born to him from the “ nymph Anobret, whom he named Jehud, a word signifying *only-begotten*. This “ son, to avert the dangers of a calamitous “ war, he sacrificed to the Gods upon an “ altar^d.” In the word Jehud is evidently recognized the Hebrew term יְהוּדָה Jehid; by which Isaac is frequently distinguished, as being the only son born to Abraham of Sarah. As for Anobret, it seems to be derived from עֲבֵרִית An-Obrith; an allusion to the name עֲבֵרִי Hebri, by which Abraham and his posterity were distinguished.

VI. The history of Jacob is given at

VI.
Jacob.

^d Κρονος, τοις, ὃν οἱ Φοίνικες Ἰσραὴλ προσαγορευουσι, βασιλευν τῆς χώρας, καὶ ὕμνοι μετὰ τῆς τοῦ βίου τελευτῆς εἰς τοὺς τῆς Κρονου ἀγέρᾳ καθιερωθεὶς, ἐξ ἐπιχωρίας νυμφῆς Ἀνωβρετ λεγομένης, υἱὸν ἔχων μοιόγενῃ· ὃν διὰ τούτου Ἰσραὴλ ἑκάλεον, τὴν μοιόγενεσιν ἕως ἐπὶ καὶ νῦν καλεῖσθαι παρὰ τοῖς Φοίνιξι· κινδυνῶν ἐκ πολέμου μεγίστων κατεληφότεων τὴν χώραν, βασιλικὴν κοσμήσας σχηματὶ τοῦ υἱοῦ, βωμοὶ τὴν κατασκευασάμενος, κατέδυσιν. EUSEB. Præp. Evang. lib. i. c. 10.

SECT. large by Demetrius, who is cited by Alex-

I. ander Polyhistor. This writer distinctly

enumerates the dissension between that Patriarch and his brother Esau; his flight into Mesopotamia; his marriage with the two daughters of Laban; the fruitfulness of the one and the sterility of the other; the birth of the twelve Patriarchs; the rape of Dinah; the selling of Joseph into Egypt, and his subsequent promotion; his reception of his brethren, who were forced by stress of famine to buy corn in that country; and lastly, the descent of Jacob with his whole family into Egypt^a.

VII.
Joseph.

VII. Artapanus is equally explicit in detailing the history of Joseph. He relates, that this Patriarch, being hated by his brethren, and dreading the plots which they were daily contriving against him, besought the neighbouring Arabs to carry him into Egypt. Here, he gained so much upon the favour of the king, that he was appointed governor of the whole country; which, from previously lying in an uncultivated state, soon assumed under his management a very different aspect. He di-

^a Euseb. Præp. Evang. lib. ix. c. 21.

vided

vided it into inclosures, assigned to the CHAP. priests their own portion, and became the V. inventor of standard measures. In this elevated situation, he married Asenath, the daughter of the priest of Heliopolis. Afterwards he entertained his father and all his brethren upon their emigration into Egypt, and assigned to them for their place of residence the city Cefan, the Goshen of Scripture^f.

The supernatural sagacity of Joseph in interpreting dreams is mentioned by Justin, who particularly instances his having saved all Egypt from a desolation by famine through an exertion of this nature; “so that his answers were considered as proceeding not from man, but from God^g.”

As for the remarkable dearth, which is said in the Pentateuch to have lasted seven years without intermission, it appears to have extended even into the remote empire of China. In the reign of Tching Tang an universal drought commenced, the duration of which precisely agrees with

^f Euseb. Præp. Evang. lib. ix. c. 23.

^g Just. Hist. lib. xxxvi. c. 2.

SECT. that of the famine mentioned by Moses:

- I. This coincidence might possibly be thought
 — the result of mere accident, if the identity of the two calamities had not been completely established by their chronological agreement with each other. The famine described in the Pentateuch commenced 1708 years before the Christian era; that, which is mentioned by the Chinese historians, took place about 1740 years before the same epoch. Hence it appears, that the discrepancy between the two calculations amounts only to 32 years; a difference so trifling, that we cannot reasonably entertain a doubt respecting the unity of the two events^h.

^h Du Halde's China, vol. i. p. 299. The calculation, which fixes the Egyptian famine to the year A. C. 1708, is taken from the margin of our 4to, Bible. The Chinese computation is as follows. Tching Tang reigned 13 years; supposing the famine to have prevailed during the last seven years of his reign, we shall have,

		A. C.
Tching Tang		7
Taikia	} reigned	33
Vo Ting		29
Tai Keng		25
Siao Kia		17
Yong Ki		12
13th cycle commences	A. C.	1617
		<hr/> 1740

The

The same distressing calamity is said by CHAP. V.
Diodorus Siculus to have extended, in the
reign of Erechtheus, over the whole world,
Egypt alone excepted. This universal fa-
mine was occasioned by a continued want
of rain, a circumstance which did not af-
fect Egypt, on account of the peculiar na-
ture of that country; because it depended
rather upon the annual overflowing of the
Nile, than upon the less regular bounty of
the atmosphereⁱ. The narrative of Dio-
dorus, though not perfectly accurate, is
sufficient to prove the real existence of
such a visitation. The streams of the Nile
withheld their accustomed supplies, and the
land of Egypt, like the rest of the world,
was deprived of its usual fertility; but its
inhabitants were preserved from the hor-
rors of famine by the miraculous provi-
dence of Joseph. Hence the Greek His-

ⁱ I am indebted for this citation to "The Literary An-
tiquities of Greece," p. 267. though I cannot subscribe to
the ingenious Author's translation of the words *διὰ τῆς ἰσο-
τερίας*. They appear evidently to relate to the peculiar man-
ner in which Egypt was watered, and not to the superna-
tural interference of Joseph. Unless other passages can be
brought, in which *ἰσότης* undeniably signifies *a genius*, it seems
impracticable to admit so bold a method of rendering the
word.

torian

SECT. torian might with propriety declare, that
 I. Egypt alone escaped the general calamity.

VIII.
 Moses.

VIII. Various are the Pagan authors, who speak of the great lawgiver of the Jews. Diodorus Siculus attributes the departure of that nation from Egypt, as well as of the colonies which settled in Greece under the command of Danaus and Cadmus, to a pestilential disorder, which the Egyptian deities declared would never be removed till all foreigners were expelled^k. Moses became the leader of the Jewish emigrants, “a man of most superior wisdom and courage^l.” Advancing into Palestine, they seized upon a number of cities, and particularly Jerusalem, which was held in high reverence among them on account of its temple. Moses taught them the worship of the Deity, and the peculiar ceremonies of their religion. He became likewise their lawgiver; and divided the whole nation into twelve tribes. All idolatry he utterly forbade; and contrived such a code of ritual observances for them, as

^k Tacitus relates a similar tradition.

^l Μωσης, φρονησει δι πολλη και ανδρια ωλειτοι διαφέρων. DIOD. SIC. è lib. xl. Ecl. i. p. 921.

would

would naturally separate them from every other people. He established the priesthood in one particular family; and appointed judges, instead of kings, to decide all controversies among them. The chief priest however bore the supreme authority, and he was considered as the immediate messenger and delegate of heaven. Moses concluded the volume of his laws, with claiming for them divine inspiration^m. Such is the narrative of Diodorus Siculus.

In a similar manner Strabo mentions, that, when Moses left Egypt, “many persons who revered the Deity accompanied himⁿ.” He afterwards adds, that the Jewish legislator pronounced the idolatry of the Egyptians, the Libyans, and the Greeks, to be equally absurd; “for who shall dare to make any representation of the Most High?” Strabo however is grossly mistaken in supposing the deity of Moses to be Universal Nature; an error common indeed among the Greek

^m Μωσῆς ἀκησας τῆ Θεοῦ, ταῦτα λεγει τοῖς Ἰουδαίοις. DIOD. Sic. è lib. xl. Ecl. i. p. 921.

ⁿ Συνέησαν αὐτῷ πολλοὶ τιμῶντες τὸ θεῖον. STRAB. lib. xvi. p. 1104.

philo-

SECT. philosophers, but held up to abhorrence in
I. the page of Revelation.

Moses is also celebrated by Eupolemus as being the first wise man^o, and the inventor of letters; which the Phenicians received from the Jews, and the Greeks from the Phenicians,

A copious history of the Jewish legislator is given by Artapanus; in which, the oppression of the Israelites; the flight of Moses into Arabia, and his subsequent marriage; a circumstance similar to that of the burning bush; his divine commission to deliver his countrymen; the transformation of his rod into a serpent; the various plagues of Egypt; the spoiling of the Egyptians; the passage through the Red Sea; the destruction of Pharaoh and his host; and the support of the Israelites by manna in the wilderness; are all mentioned. He is further said to have been the person, whom the Greeks called Museus, the preceptor of the celebrated Orpheus^p.

^o Εὐπολεμος δὲ φησὶ τοῦ Μωσῆς πρῶτος Σοφὸν γενέσθαι. EUSEB. PRÆP. EVANG. lib. ix. c. 26.

^p Euseb. PRÆP. EVANG. lib. ix. c. 27.

Some persons are inclined to draw a parallel between
Moses

IX. The same Author asserts, that the CHAP.
 passage of the Israelites through the Red v.
 Sea was not unknown to the Heliopolitans,
 who gave the following account of that
 supernatural transaction. "The king of
 " Egypt, as soon as the Jews had departed
 " from his country, pursued them with an
 " immense army, bearing along with him
 " the consecrated animals. But Moses
 " having by the divine command struck
 " the waters with his rod, they parted
 " asunder, and afforded a free passage to
 " the Israelites. The Egyptians attempted
 " to follow them; when fire suddenly
 " flashed in their faces, and the sea, re-
 " turning to its usual channel, brought an
 " universal destruction upon their whole
 " army."^a

IX.
 The passage
 through the
 Red Sea.

The circumstance of the Egyptians being struck with lightning, as well as being overwhelmed by the waves, is mentioned in the seventy-seventh Psalm, although unnoticed in the Pentateuch.

Moses and the Grecian Bacchus: how far it is admissible I will not take upon me to determine. See Voss. de Idol. lib. i. c. 30. and Beyer's Add. ad Seld. de Dis Syr. p. 72. See also Bochart's remarks on this subject, Geog. Sac. p. 446.

^a Euseb. Præp. Evang. lib. ix. c. 27.

Dio-

SECT. Diodorus Siculus relates, that the Ichthy-

1. ophagi, who lived near the Red Sea, had a tradition handed down to them through a long line of ancestors, that the whole bay was once laid bare to the very bottom, the waters retiring to the opposite shores; and that they afterwards returned to their accustomed channel with a most tremendous revulsion^r.

Even to this day, the inhabitants of the neighbourhood of Corondel preserve the remembrance of a mighty army having been once drowned in the bay, which Ptolemy calls *Clyfma*^s.

The very country, where the event is said to have happened, in some degree bears testimony to the accuracy of the Mosaical narrative. The Scriptural *Etham* is still called *Etti*. The wilderness of *Sbur*, the mountain of *Sinai*, and the country of *Paran*, are still known by the same names^t; and *Marab*, *Elatb*, and *Midian*, are still familiar to the ears of the Arabs^u. The

^r Bib. Hist. lib. iii. p. 174.

^s Shaw's Travels, p. 349. cited by Bryant.

^t Niebuhr's Travels, vol. i. p. 189, 191.

^u Bryant on the Plagues of Egypt, p. 404.

grove

grove of *Elim* yet remains; and its twelve CHAP.
fountains have neither increased nor diminished in number since the days of Moses^x. V.

In short, if I may be allowed to adopt the words of the excellent Author, from whom the last remark has been borrowed, “ The
“ distance of time is so great, and the
“ scene of action so remote, and so little
“ frequented, that one would imagine,
“ there could have been no traces obtained of such very early occurrences.
“ It must therefore raise within us a kind
“ of religious reverence for the sacred writer, when we see such evidences still remain of his wonderful history. We read
“ of expeditions undertaken by Osiris, Sesostris, Vexoris, Bacchus, Myrina, Semiramis, and the Atlantians, into different
“ parts of the world. But no vestige remains of their operations; no particular
“ history of their appulse, in any region upon earth. We have in like manner
“ accounts of Brennus, as well as of the
“ Teutones, Cimbri, and Ambrones: also
“ of the Goths and Visigoths: and of other
“ swarms from the great hive in the north:
“ all which are better authenticated. Yet

^x Bryant on the Plagues of Egypt, p. 410.

“ we

SECT. " we have only a general history of their
 I. " migrations. The places, from whence
 ——— " they originally came, and the particulars
 " of their journeying, have been effaced
 " for ages. The history recorded by Moses
 " appears like a bright but remote object,
 " seen through the glass of an excellent
 " optician, clear, distinct, and well defined.
 " But when we look back upon the ac-
 " counts transmitted concerning the Af-
 " syrians, Egyptians, Medes, and Scythians;
 " or those of the early ages of Italy and
 " Greece, we find nothing but a series of
 " incredible and inconsistent events, and
 " groupes of strange beings :

" Abortive, monstrous, and unkindly mix'd,
 " Gorgons, and harpies, and chimeras dire.

" The ideas, which they afford, are like
 " the fantastic forms in an evening cloud:
 " where we seem to descry castles, and
 " mountains, and gigantic appearances. But
 " while we gaze, the forms die away, and
 " we are soon lost in gloom and uncer-
 " tainty. Concerning the Israelites, we
 " have a regular and consistent history.
 " And though they were roving in a de-
 " sert for forty years, and far removed
 " from the rest of the world ; yet we have
 " seen, what manifest tokens remain of
 " their

“ their journeying, and miraculous pre- CHAP.
 “ servation.” V.

Sufficient has now been said to convince Conclusion.
 any candid inquirer, that the principal facts
 related in the books of Moses do by no
 means depend merely upon his solitary tes-
 timony, but that they are supported by the
 concurrent voice of all nations.

We have followed the stream of profane
 tradition, from the very creation itself, to
 the period when the Egyptian tyrant was
 constrained by the mighty arm of God to
 dismiss the oppressed Israelites : and though
 we have frequently seen it corrupted with
 extraneous matter, or gliding beneath the
 luxuriant foliage of allegory ; yet its purity
 has never been so far debased, as to pre-
 clude the possibility of discovering the
 fountain, from which it originally issued.

We have observed, that nearly every
 Pagan cosmogony, in a manner strictly ana-
 logous to the exordium of Genesis, de-
 scribes darkness and water to be the fun-
 damental principles of all things. We have
 found some nations dividing the work of

† Bryant on the Plagues of Egypt, p. 425.

- SECT. creation into six different periods; and
 I. others declaring, that an exalted personage,
 ——— a mysterious emanation from the Supreme
 Being, was the author of the universe.

Proceeding in our researches, we have met with almost a general tradition, that man was once upright and innocent; but that, through the envy of a malicious demon, he forfeited his pristine integrity, and became the sport of disease and corruption. We have seen the remembrance of that form, which the tempter assumed, preserved with an uncommon degree of accuracy; and we have beheld the universal expectation of some victorious power, some mediatorial deity, who was destined to bruise the head of the vanquished serpent.

Suffering ourselves to be carried down the stream of ancient mythology, we next learned, that the depravity of mankind gradually attained to such a height, as to provoke the vengeance of heaven; that the avenues to divine mercy were closed; and that a tremendous flood of waters swept away every living soul in undistinguished ruin. Along with this tradition, we found that all nations entertained a belief, that
 some

some pious prince was saved in an ark CHAP.
 from the dreadful calamity, which deso- V.
 lated a whole world; and that, in many
 countries, even the number of persons pre-
 served along with him was accurately re-
 corded. We met with various evident al-
 lusions to the same awful event in the
 Gentile memorials of the dove and the
 rainbow; and we beheld the remembrance
 of it deeply impressed on the national be-
 lief of every country, whether situated in
 the eastern or in the western hemisphere.

Advancing next into the confines of the
 renovated world, we saw the second pro-
 genitor of mankind transformed into one
 of the principal gods of the Heathens, and
 almost every circumstance of his life accu-
 rately detailed. His mythological birth
 from the ark, in the midst of clouds and
 tempests; his skill in husbandry; his triple
 offspring; and the unworthy treatment
 which he experienced from his youngest
 son, all passed in review before our eyes,
 and stamped indelibly the bright characters
 of truth upon the sacred page of Scripture.
 We then traced the overthrow of the tower
 of Babel, and the destruction of the am-
 bitious Nimrod, in the last war of the gi-
 ants;

SECT. ants; when the vollied thunder of heaven

I. was directed against an impious race, and
 ——— when the frantic projects of vain man were
 defeated by the immediate interference of
 Omnipotence. Lastly, we met with va-
 rious records of the ancient Patriarchs in
 the writings of profane historians; we saw
 Greece and China combining to prove the
 real existence of a seven years famine in
 the days of Joseph; and we beheld an un-
 interrupted tradition of the exodus of Is-
 rael preserved in the secluded deserts of
 Arabia.

Here, therefore, agreeably to the plan
 which had previously been laid down, shall
 be closed this view of the coincidence be-
 tween profane antiquity, and the earlier
 part of the Scriptural history. Many, of
 late years, have been the attempts to in-
 validate the credibility of that venerable por-
 tion of divine Revelation: but the Christian
 has no reason to doubt, that God will ever
 suffer the faith, which was once delivered
 to the saints, to be totally overthrown. It
 cannot, however, be too often enforced,
 that the Bible is an authoritative standard,
 by which our lives and actions are to be
 regulated. It never was designed to be
 merely

merely a curious subject of criticism, or CHAP.
revealed for the purpose of gratifying a V.
vain curiosity. When our belief in the
truth of Revelation has been rationally and
satisfactorily established, it is our duty, not
to rest satisfied with a bare historical per-
suasion of its authenticity; but to shew the
reality of our faith, by the purity of our
lives and conversation. Our own unaf-
fisted efforts indeed can neither create the
principle, nor bring to maturity the fruits
of holiness. Of ourselves, we are not able
even to think a good thought, much less
to perform a good action. We may per-
haps attain to a bare belief in the truth of
Scripture, as we do to that of any other
historical fact, solely by exercising our rea-
son: but a true Christian faith proceeds
from God alone, from Him who is the
author of every good, and of every perfect
gift².

Nor is this doctrine less agreeable to
plain matter of fact, than to the inspired
word of God. However some may arro-
gantly boast of their natural tendency to
virtue, and their aversion from vice; he,
that has the least knowledge of his own

² Ephes. ii. 8.

SECT. heart, will confess, that he finds within it

I. a bitter root of sin, which struggles against every good resolution, and which resists every divine precept. This internal malady affords a constant subject of grief even to the very best of men: but, in the unreclaimed and impenitent, it rages with a tenfold fury; and urges them not unfrequently to a presumptuous rejection of Scripture itself. Hence we find, that infidelity is usually the offspring, not so much of an enlightened understanding, as of a depraved heart. The precepts of revealed religion, not its mysteries, are the true causes of unbelief. If Scripture be the word of God, the libertine and the debauchee are condemned to everlasting torments; if it be an imposture, the danger is removed, and the pleasures of sin may be pursued without interruption. What the heart wishes to be false, the head strives to disbelieve: and the inspired volume is rejected, not because the evidences of its credibility have been found insufficient; but because it denounces eternal perdition to the whoremonger and the adulterer, the drunkard and the sensualist.

As the affections are the principal seat
of

of infidelity, so Christian faith, as con- CHAP.
 tradistinguished from bare speculative be- V.
 lief, is situated in the heart, rather than in
 the head. It consists, not merely in an
 acknowledgment of the authenticity of
 Scripture; but in an unreserved obedience
 to its precepts, in a cordial submission to
 its authority, and in an unmixed reliance
 upon the merits of Jesus Christ. To rest
 satisfied with any inferior degree of con-
 viction, is to labour under a most dreadful
 delusion; and madly to build the hope of
 salvation, not upon the faith of a Christian,
 but upon the belief of a demon. Some
 indeed may vainly please themselves with
 I know not what undefined notion of the
 mercy of God: but the page of Scripture
 holds a very different language, and re-
 peatedly declares; that to the impenitent
 and wilfully deluded no mercy whatsoever
 will be extended, but that a cup of inex-
 orable wrath, and unallayed indignation,
 will be their eternal portion.

On these grounds, we are warned in the
 sacred volume against an evil *heart* of un-
 belief; and it requires no great labour to
 prove, that a conviction of the understand-
 ing is of little avail, unless the affections

SECT. be at the same time thoroughly reformed.

1. To God alone we must undoubtedly leave
—— the conversion of the heart; for without the prevenient-grace of his Holy Spirit vain will be all the endeavours of man: but as a deep conviction of the truth of Scripture is a necessary prerequisite to this conversion, the subject, which has been discussed, is by no means devoid of importance to the interests of Christianity. Every attempt to rescue the historical part of the Pentateuch from the imputations, which have been cast upon it by infidelity, tends ultimately to establish the authority of the Gospel; and as such will be favourably received by the friend of Revelation. He will consider the common motive, by which all Christians are influenced; he will bless the God of mercy for the various benefits, which result from our holy religion; and his faith will receive additional strength, as he contemplates the church of Christ securely founded upon a rock, and shining with the pure ethereal lustre of undiminished veracity.

SECT.

SECT. II.

ITS INTERNAL CREDIBILITY.

CHAP. I.

FOUR RULES LAID DOWN FOR THE PURPOSE OF ASCERTAINING THE TRUTH OF ANY RELIGION, AND APPLIED TO PAGANISM.

WHOEVER has attempted to imitate the artless simplicity of truth, in a studied narration of feigned events, will have found how extremely difficult it is to avoid a perpetual recurrence of inconsistencies. In addition to the unity of time, place, and action, a thousand little delicacies, which require the most minute and painful attention, are absolutely necessary, in order to give such a composition the semblance of reality. If these be wanting, the magical illusion is immediately destroyed; and the glaring deficiency of contrivance provokes in the reader no sentiments except those of unmixed disgust. But if it be asserted, that the narrative, so far from being

SECT. being an allowed tissue of romantic adven-

II. tures; comprehends nothing but plain mat-

— ter of fact, the difficulty of connecting such a detail is then considerably heightened. The page of authentic history, and the accurate calculations of chronology, will present insuperable obstacles on the one hand; while some internal contradiction, some unobserved inconsistency, will equally serve to expose the imposture on the other. Many different religions have been proposed to mankind at different periods of the world, and by different persons. Hence to a thinking mind a question will naturally occur; whether any of them are deserving of serious attention, or, whether they are all to be considered as equally false and contemptible. With whatever degree of justice these several forms of worship may claim the sanction of divine authority; it is easy to conceive in theory the peculiar kind of internal credibility, which would stamp with marks of indisputable truth the religion that possessed it. Such a theory is not affected either by the existence or non-existence of an authentic revelation; it is purely an abstract idea, like those pictures of a perfectly wise and good man, which the ancient phi-

philosophers pleased themselves with delineating. When the degree of evidence, necessary to establish the truth of any matter of fact *traditionally* received, has once been laid down according to the principles of right reason; it does not appear that we are bound to admit any religion as true, unless its tokens of credibility correspond with such a theory. Speaking abstractedly, it seems impossible for any theological system to be false, provided it can be shewn,

I. That the promulger of it was not self-deceived into a belief, that he was divinely commissioned; a deception, which could only originate, either from Enthusiasm, or from certain false appearances supposed to be miracles:

Four rules laid down for the purpose of ascertaining the truth of any religion;

II. That he was not an impostor; or, in other words, that he had no intention to deceive his followers^a:

^a I do not pretend to claim any originality in laying down these rules; they appear from their obviousness to be a kind of common property, equally belonging to all, who have occasion to discuss the credibility of any real or pretended revelation. The novelty of the disquisition must arise, not from the rules themselves, but from the mode of using them.

III.

SECT. III. That authentic documents have
 II. been handed down to posterity from about
 — the time, when such events took place, without any corruption or interpolation, except such various readings as are the natural and necessary consequence of frequent transcription; and which may, generally speaking, be corrected by a careful collation of the best and most ancient copies^b:

IV. And that the moral precepts be such, as are worthy of the goodness and purity of God; tending to promote virtue, and to discountenance vice^c.

^b A religion may indeed be true, without possessing this third mark; but in that case, we never can be absolutely certain of its truth, because we know not how far the oral tradition might have been corrupted. Hence we may reasonably conclude, that God never would send a religion into the world defective in so material a point.

^c It may be proper to observe, that, during the application of the two first of these rules to the Mosaical dispensation, it must be granted, *merely for the sake of argument*, that the Pentateuch contains a true narrative of facts. In other words, I shall endeavour to prove, that, supposing for a moment the Scripture history to be authentic, Moses was neither self-deceived nor a deceiver of others. Whether the history be authentic or no, shall be considered under the third peculiarity to be required in a true religion. See chap. v.

Mr. Leslie's four rules for ascertaining the truth of any matter of fact, are, "first, That the matters of fact be such,

"as

If we examine the Pagan mythologies CHAP.
 by these rules, we shall invariably find I.
 them deficient in one or other, generally
 in all of them. We have no sufficient and applied
to Pagan-
ism.
 cause to believe, that either Zoroaster, or
 Thoth, or Orpheus, or Numa, were really
 inspired, or even fancied themselves to be
 so. We rather have every reason to ima-
 gine, that they wished to deceive their
 followers, for the purposes of acquiring
 political influence. But even for a mo-
 ment allowing these two particulars, what
 genuine documents have we of the original
 propagation of Paganism? We have no-
 thing to rely upon, but a blind and uncer-
 tain tradition. Neither the Orphic hymns,
 nor the Theogony of Hesiod, much less
 the Metamorphoses of Ovid, pretend to
 have been written at the time, when the
 things, which they relate, were transacted.
 Where can we find any credible account

“ as that men’s outward senses, their eyes and ears, may be
 “ judges of it; secondly, that it be done publicly in the
 “ face of the world; thirdly, that not only public monu-
 “ ments be kept up in memory of it, but some outward ac-
 “ tions to be performed; fourthly, that such monuments,
 “ and such actions and observances be instituted, and do
 “ commence from the time that the matter of fact was
 “ done.” Short Method with the Deists.

of

SECT. of the exploits of Jupiter or Hercules, up-

II. on the supposition that they were real deities? Upon what foundation are those pretended revelations built, inculcating the doctrines of polytheism? The true sense of them is either wrapped up in the mysterious secrecy of the priesthood, or disguised in the allegories of the poets^d. The wiser part even of the heathen world contemned and despised such absurdities; and the institution of the celebrated mysteries of Eleusis completely withdrew the veil from these wild fables, by declaring, that the whole body of heathen Gods were only men deified for the greatness of their actions, which the ignorance and blind veneration of the age converted into miracles. With regard to the fourth rule, it may with confidence be asserted, that it excludes, without a single exception, every religion of Paganism from any claim to di-

^d Of this nature are the writings of the Hindoos; in them a considerable portion of truth is blended with a mass of absurdity and error. But, great as is their antiquity, even they also are deficient in that peculiar kind of internal credibility, which shines so conspicuously in the writings of Moses. None of those, which I have read, pretend to have been written at the time, when the facts, which they recite, happened.

vine

vine inspiration. So shockingly depraved, CHAP.
 and so deeply corrupted are men in a I.
 state of nature, that the ancient idolaters
 not only committed every abomination,
 but even deified their enormities. Their
 wretched gods were monsters of cruelty,
 lewdness, and profligacy. While Moloch,
 Nareda, and Theutates were appeased with
 the blood of human victims; no offering
 could be made at the shrine of Mylitto
 and Venus, so acceptable as female chastity
 and honour. Wherever the demon of Pa-
 ganism appeared, cruelty, debauchery, and
 impurity were his constant attendants:
 nor was his baneful influence less conspic-
 uous in the rites of Mexico and Peru,
 than in those of Greece, Canaan, or Hin-
 dostan. The very principle of the ancient
 idolaters was totally vitiated; what then
 could we expect from their practice? If
 the immortals were guilty of such vices,
 what blame could attach to the mere man,
 who indulged in them? From this short
 review it sufficiently appears, that Pagan-
 ism in no shape or country could be the
 religion of a most pure and most wise
 Deity.

CHAP.

CHAP. II.

APPLICATION OF THE FIRST RULE TO JUDAISM. 1. MOSES WAS NOT DECEIVED, WHEN HE ASSERTED HIS DIVINE COMMISSION, EITHER 1. BY ENTHUSIASM, OR 2. BY FANCYING CERTAIN NATURAL PHENOMENA TO BE MIRACLES.

AMONG the various religions of antiquity, that of Judaism particularly demands the attention of an inquirer after truth. Whether he considers its remote origin; its singular difference from all others; its unqualified claims to divine authority; or the miserable remnant of its votaries scattered over the face of the whole earth, yet still remaining a distinct people: in whatever point of view he beholds it, his curiosity must be more than ordinarily excited. Unlike the accommodating genius of Paganism, the Jewish Law denounces as execrable and abominable every form of worship, except that prescribed by Moses. Instead of a host of idols, one Almighty and Allwise God is proposed as the single object of adoration; and a volume is yet preserved, to which
the

the descendants of Israel still pertinaciously adhere, and still resolutely maintain to be of divine obligation. This volume describes itself to have been revealed under the ministry of Moses, and is received as such by the Jews, while their ancient law-giver is revered among them as the first and greatest of prophets^a.

CHAP.

II.

The question is, how far the religion of the Jews answers in point of credibility to the theory which has been laid down.

I. *Was not Moses, when he asserted his divine legation, deceived into a belief that he was supernaturally commissioned, either by enthusiasm, or by imagining certain appearances to be miracles, which were not so in reality?*

I.
Moses was not self-deceived, when he asserted his divine commission, either,

I. To see how far it is probable, that Moses was an enthusiast, we must examine what his situation was prior to the time, at which he commenced his undertaking; and the disposition of his mind, when, as it is pretended, he for the first time re-

r.
By Enthusiasm.

^a See these ideas admirably expanded and pursued by Lord President Forbes, in his "Thoughts concerning Religion."

SECT. received from God his legislative and prophetic authority.
II.

Moses, while an infant, had been discovered by the daughter of the king of Egypt, exposed to perish upon the waters of the Nile. The princess, moved to compassion by his helpless situation, preserved him, and had him educated as her own son. Egypt, at that period, was celebrated over the whole world for its science and literature. Perhaps it is not so easy at this distance of time to determine, in what the wisdom of Egypt consisted: but as the Greeks allowedly borrowed the whole of their philosophy from that nation, it is not improbable, that it might be employed partly in refined and abstract speculations on the nature of God; partly in interpreting the hieroglyphics and unfolding the mysterious arcana of their manifold polytheism; and partly in exploring the wonders of physiology. As Herodotus^b mentions the belief of the Egyptians in the transmigration of souls, perhaps also a description of the various channels, through which the soul was supposed to glide in its

^b Herod. lib. ii. c. 123.

pro-

progress to purity and final beatitude, might form no inconsiderable portion of this wisdom. But, whatever it might be, we are told, that Moses was learned in the whole of it. Now the effects of a profound knowledge of philosophy are very seldom enthusiasm and superstition. Knowledge makes a man slow and cautious in judging; unwilling to determine without the most satisfactory evidence; and, above all things, averse from rash and headlong measures: knowledge therefore must necessarily be incompatible with enthusiasm, which is the natural offspring of ignorance.

CHAP.
II.

The Jewish Legislator moreover was brought up amidst the luxury and refinement of a court; but such a mode of education is obviously far from being favourable to enthusiasm. An enthusiastic courtier, especially when that enthusiasm respects a fancied call from heaven, is certainly, at least in these our days, no very common character.

Another considerable argument, to prove that Moses was not an enthusiast, may be deduced from the actual state of his mind,

SECT. at the time, when he is said to have received his divine commission. A person
 II. — under the impulse of a fanatical enthusiasm sees no difficulties, and fears no dangers. Instead of starting any objections, he rushes eagerly forward, full of confidence in his own powers, and impressed with the most lively assurance, that success will finally crown his endeavours. But was this the case with Moses? Let us consult the history.

“ The angel of the Lord appeared unto
 “ him in a flame of fire out of the midst
 “ of a bush : and he looked, and behold
 “ the bush burned with fire, and the bush
 “ was not consumed. And Moses said, I
 “ will now turn aside, and see this great
 “ sight, why the bush is not burnt. And
 “ when the Lord saw, that he turned aside
 “ to see, God called unto him out of the
 “ midst of the bush, and said, Moses,
 “ Moses. And he said, Here am I^c.—And
 “ the Lord said, I have surely seen the af-
 “ fliction of my people which are in Egypt,
 “ and have heard their cry by reason of
 “ their task-masters—Come now, there-

^c Exod. iii, 2.

“ fore,

“ fore, and I will send thee unto Pharaoh, CHAP.

“ that thou mayest bring forth my people, II.

“ the children of Israel, out of Egypt. And ———

“ Moses said unto God, *Who am I, that I*

“ *should go unto Pharaoh, and that I should*

“ *bring forth the children of Israel out of*

“ *Egypt?* And he said, Certainly I will be

“ with thee: and this shall be a token

“ unto thee, that I have sent thee, when

“ thou hast brought forth the people out

“ of Egypt, ye shall serve God upon this

“ mountain. And Moses said unto God,

“ *Behold when I come unto the children of*

“ *Israel, and shall say unto them, The God of*

“ *your fathers hath sent me unto you, and*

“ *they shall say to me, What is his name?*

“ *what shall I say unto them?*”

To this interrogation, God replies by his proper name of Jehovah; and gives Moses the most gracious and encouraging assurances of his success. All however is insufficient to excite in him a proper degree of courage for so arduous an undertaking.

“ Moses answered and said, *But behold*

“ *they will not believe me, nor hearken unto*

“ *my voice; for they will say, the Lord hath*

“ *not appeared unto thee.*”

SECT. In order to dispel these apprehensions,

II. God was pleased to confirm the faith of
 — his prophet by two miracles; and to promise, that he would enable him to convince the Israelites of his divine mission, by a no less extraordinary sign, than that of taking water out of the river, and changing it into blood before them. Notwithstanding this, we find that Moses presently starts another difficulty.

“ And Moses said unto the Lord, O my
 “ Lord, I am not eloquent, neither heretofore,
 “ nor since thou hast spoken to thy servant;
 “ but I am slow of speech, and of a slow
 “ tongue. And the Lord said unto him,
 “ Who hath made man’s mouth? or who
 “ maketh the dumb, or the deaf, or the
 “ seeing, or the blind? Have not I the
 “ Lord? Now therefore go, and I will be
 “ with thy mouth, and teach thee what
 “ thou shalt say^d. ”

Moses at length openly acknowledges his aversion from the task, and beseeches God to appoint another :

“ O my Lord, send I pray thee by the
 “ hand of him whom thou wilt send.”

^d Exod. iv. 10.

Such

Such lukewarmness justly provokes the CHAP.
 Almighty, and Moses ultimately is con- II.
 strained to submit. Let any candid in-
 quirer now judge, how far the Jewish Le-
 gislator can be thought to have acted un-
 der the impressions of enthusiasm.

2. But it may be objected, that Moses
 might possibly mistake some of the more
 wonderful phenomena of nature for mi-
 racles. Thus, in the middle ages, those
 curious experiments, the principles of which
 are now known, were thought to be the
 effects of magic, and the persons, who
 performed them, to be enchanters.

2.
 Or by fan-
 cying cer-
 tain natu-
 ral pheno-
 mena to be
 miracles.

A mistake of the ordinary operations of
 nature, for miraculous appearances, can
 only arise either from enthusiasm, or from
 ignorance. In the case of Moses, it could
 not have proceeded from enthusiasm, be-
 cause it has already been shewn, that he
 was no enthusiast; neither could it have
 originated from ignorance, because such a
 supposition runs directly counter to the
 assertion, that the Jewish Legislator was
 learned in all the wisdom of Egypt. Hence
 it follows, that he could not have laboured
 under any such mistake.

SECT. This will appear in a yet more striking

II. point of view, if we consider the behaviour of Moses, when a sign from heaven is said first to have been granted to him. It certainly bears no resemblance to that of an ignorant man, who hastily fancies every wonderful phenomenon to be something supernatural. When Moses beheld the burning bush, the first idea, which suggested itself to his mind, was to approach and examine, WHY the bush was not burnt. This is a very natural description of the manner, in which a man of learning, abilities, and philosophical curiosity, was likely to act upon such an occasion. As nothing is more favourable to contemplation than solitude, we may easily suppose, that Moses, partly from inclination, and partly from a wish to divert the languor of his retirement, would frequently recur to his former physiological pursuits. Whilst his mind perhaps was in such a state, his attention was arrested by a singular phenomenon: a bush near him suddenly burst out into a flame, and, notwithstanding the fierceness of the blaze, remained unconsumed. An appearance like

• Exod. iii. 3.

this

this had doubtless never occurred to him CHAP.
 in the whole course of his studies, and was II.
 utterly unaccountable upon any principles
 of natural philosophy. Still he never seems
 to have imagined, that it was any parti-
 cular interposition of heaven. With a
 mixture of true philosophical coolness and
 curiosity, he hastens to investigate the
 causes, which could produce so strange and
 uncommon an effect: "I will now turn
 " aside, and see this great sight, WHY the
 " bush is not burnt."

It may truly be said, that ghosts and
 spectres are never beheld except with the
 eye of terror and expectation; and with
 equal truth may it be asserted, that the
 wonderful visions of an enthusiast are never
 presented to his fancy, till his mind is first
 heated and prepared for their reception.
 But Moses, so far from seeming to have
 had the least prepossession of the kind, ma-
 nifestly considers the blazing bush in no
 other light, than that of some wonderful
 and hidden operation of nature, till all his
 faculties are roused by the voice of the Al-
 mighty. To conclude; since it appears,
 that Moses was not led away, either by
 enthusiasm or ignorance, the two only
 sources

SECT. sources of error, it may reasonably be in-
ferred, that Judaïsm possesses the first mark
II. of authenticity; *The promulger of it was*
not deceived himself, when he assumed the
functions of a Prophet and a Lawgiver.

CHAP.

CHAP. III.

APPLICATION OF THE SECOND RULE; II.
MOSES DID NOT WISH TO DECEIVE
OTHERS.

IT shall next be tried, whether the Mos-
saical dispensation will bear the test re-
quired by the second Rule :

II. *Though Moses was not deceived himself,
what reason is there to prevent us from con-
sidering him in the light of an artful impostor,
who contrived, like many other impostors, to
deceive his ignorant followers ?*

II.
Moses did
not wish to
deceive
others.

The most convincing argument, to prove
that this was not the case with Moses, is
that drawn from his conduct ; which was,
in almost every respect, directly opposite to
what a person guided by mere human rea-
son would have adopted^a. A deceiver

^a This mode of arguing is very powerfully used by Mr.
Bryant, in his Thoughts upon the Exodus of Israel, at the
end of his treatise upon the Plagues of Egypt. "When the
" Author" (M. Niebuhr) "says, that the Israelites would not
" have been thus blindly led, he should have farther con-
" sidered, that neither would Moses have thus blindly led
" them.

SECT. would naturally have endeavoured above

II. all things to ingratiate himself with the Israelites, upon whom he meant, that at a convenient opportunity, his machinations should take effect. At the same time, common prudence would teach him, to court the favour of the Egyptians, and to maintain undiminished his interest at the court of Pharaoh. Thus, while on the one hand he was gradually rendering the departure of the Israelites less unpopular to the bulk of the Egyptian nation; he might on the other, by a sedulous attention to his patron, and by watching every opportunity of ingratiating himself into his favour, diminish his aversion from such a measure.

But in what manner did Moses act? Roused to indignation by the oppression, which the task-masters exercised over his countrymen, he attacked one of those petty tyrants, and slew him. This rash ac-

“them. Nobody in his senses would have brought himself
“into these difficulties, unless under the influence of an
“higher power. Hence this inference must necessarily fol-
“low, that such a power did lead and control them. The
“whole was brought about by the wisdom of God, that he
“might manifest his superiority in preserving his servants,
“and confounding his enemies.” P. 387.

tion,

tion, which would naturally irritate the people of the land against him, does not appear to have had any effect in conciliating the gratitude and affection of the Israelites. Attempting shortly after to reconcile two of his brethren, between whom a dispute had arisen, he was immediately reproached with the death of the Egyptian, and tauntingly asked, whence he derived his commission to become an arbitrator. Such a reception does not much resemble that of a popular demagogue; nor was his former impetuosity at all similar to the cool, wary, cunning of an artful impostor, who, intent upon accomplishing some great design, can smother his passions, and bear an insult without testifying any signs of resentment. The matter soon came to the ears of the king; who, as it might be expected, determined to inflict upon Moses the punishment of death. This fate he escaped, only by a precipitate flight into the wilderness. Here, shut out as he was from all his former connections, and cut off from all society with his relatives, every reasonable hope of effecting his purpose, had he been an impostor, must for ever have vanished. Here, remaining as he did, till “ the men which sought his life
“ were

CHAP.

III.

SECT. "were dead;" till he was grown entirely

II. out of remembrance; and till all his interest at court, and all his popularity among his brethren, if indeed he ever had any, were lost irrevocably: what prospect could he have of success, in assuming the character of a delegate from heaven? Yet this apparently inauspicious moment he singled out for his enterprize.

From a person now mature in years, and already by experience knowing the evil consequences of precipitation, one might certainly expect the most consummate worldly wisdom, and the greatest dexterity in conducting his plans. As the populace, from their deficiency in education, and their want of discernment, are more easily deceived than their superiors; he would naturally first attempt to establish a strong party among those, who felt themselves most injured, and who yet smarted under the lash of the task-master. He would rightly judge, that men of higher attainments, if he should first open his pretensions to them, would soon detect their fallacy, and treat them with contempt: but if he could only engage the populace in his favour, he might then be nearly sure of
the

the countenance of the higher ranks; partly from the prospect of emancipating themselves, and partly from an ambition of acquiring dominion^b. Let us consult the history.

CHAP.
III.

“ Moses and Aaron went, and gathered together all the *elders* of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and” (as the series of events shews, *afterwards*) “ did signs in the sight of the people^c.”

^b This very line of conduct was adopted by the impostor Mohammed. He began with converting his own family; and among them, his wife's uncle, Waraka Ebn Nawful, *one of the principal men of his tribe*; and his cousin Ali. “ The next person, Mohammed applied to with success, was Abdallah Ebn Abu Kohafa, surnamed Abu Becr, *a man of very considerable authority among the Koreish*, and one, whose interest he well knew would be of great service to him. Nor was he at all disappointed in his views; for Abu Becr being gained over, prevailed also on Othman Ebn Affan, Abd' abrahman Ebn Auf, Saad Ebn Abi Wakkas, Al-Zobeir Ebn Al Awam, and Teiha Ebn Obeid' allah, *all principal men in Mecca*, to follow his example. Afterwards Abu Obeida, whose name was Amer Ebn Abd' allah, Obeida Ebn Al Hareth, Said Ebn Zeid, Abd' allah Ebn Masud, and Amer Ebn Yaser, *at the solicitation of the preceding converts*, embraced Islamism; and openly declared their intention to support Mohammed.” *Modern Universal Hist.* vol. i. p. 45.

^c Exod. iv. 30.

Here

SECT. Here we find the order of acting precisely the reverse of that, which would most probably have been adopted, according to the dictates of mere human wisdom.

II.

Moses had now secured the concurrence of his own nation; the next step therefore was to obtain the consent of the king to their departure. But this matter unfortunately was then much more difficult than ever. The influence, which Moses once possessed through the favour of Pharaoh's daughter, was no more. A new king sat upon the throne, to whom, from his long absence, he must in all probability have been totally unknown. This being the state of affairs, the greatest delicacy and address were requisite to open so unpleasant a business to the king, as that of wishing to lead away many thousands of useful servants. A pathetic representation of the misery which they endured, and an humble petition for redress of grievances, would be the most likely means to prove effectual; and yet it is not very probable, that even these would procure more than an alleviation of their sufferings. For who, in sober reason, could venture to expect, that

that a prince would quietly permit the se- CHAP.
 cession of such an immense body of slaves, III.
 as the Israelites composed? Instead how-
 ever of an eloquent address from Aaron,
 who took upon him the office of orator,
 the haughty Pharaoh heard nothing more,
 than a laconic and peremptory demand,
 that the Israelites should be dismissed.
 “Thus saith the Lord God of Israel, Let
 “my people go, that they may hold a
 “feast unto me in the wilderness^d.” The
 success of this unceremonious petition was
 such as might naturally be expected; though,
 humanly speaking, it is impossible to avoid
 being astonished at the strange imprudence
 of Moses and Aaron. “Pharaoh said, Who
 “is the Lord, that I should obey his voice
 “to let Israel go? I know not the Lord,
 “neither will I let Israel go^e.” In short,
 all that the king granted was an increase,
 instead of a diminution, of hardships. An
 additional burden was immediately im-
 posed upon the Israelites, in consequence
 of which they were highly incensed against
 their new leaders. The language, which
 they held, was not very promising to the
 aspiring hopes of an impostor, in the very

^d Exod. v. 1.^e Exod. v. 2.

SECT. beginning of his career. "The Lord look

II. "upon you and judge, because ye have

"made our favour to be abhorred in the
 "eyes of Pharaoh, and in the eyes of his
 "servants, to put a sword in their hand
 "to slay us^f." Such was the termination
 of the first attempt made to liberate the
 children of Israel; and here we may safely
 pronounce, that all the hopes of an im-
 postor must have ended. The nation, over
 which Moses was appointed to preside, was
 so crushed with the iron rod of oppression,
 that they do not appear to have had either
 the inclination or the power, to assert their
 rights by open violence.

Moses and Aaron however were not in-
 timidated by this unsuccessful attempt. At
 their next audience with the king, and in
 all their subsequent ones, instead of endea-
 vouring to soften him by submission, their
 aim was to terrify him into obedience by
 a series of most stupendous miracles. These
 at length had the desired effect, and there-
 fore we cannot conceive them to have been
 mere imposture. On the circumstance
 then of their *success*, another argument

^f Exod. v. 21.

may

may be built to prove the divine legation of Moses, and, consequently, his innocence of any intention to deceive the people. If Moses had attempted to work miracles, for the express purpose of liberating the Israelites, and they had failed in producing the desired effect; it would necessarily follow, that such miracles were not performed by the finger of God. The reason is obvious; every operation of the Most High must produce its full effect, otherwise we are led into the absurdity of supposing, that God is not omnipotent. Thus it is evident, that such a claim of miraculous power would only have stamped more indelibly upon Moses and Aaron the character of impostors. But, that they did *not* fail of success is manifest, otherwise the Israelites would never have been suffered to leave Egypt. It only remains therefore to shew, that these were real miracles, and that the king, was not deceived and intimidated by certain false appearances.

The first miracle wrought before Pharaoh, was the conversion of Aaron's rod into a serpent. The king, instead of being influenced by it, seems to have argued with himself, that, as this sign was shewn

SECT. for the purpose of inducing him to dismiss

II. the children of Israel, if the magicians
— could produce a similar one to command
the contrary, he might be allowed to act
in conformity to which miracle he pleased.
He therefore immediately called the Egyptian
forerers, who changed likewise their
rods into serpents. It is not very easy to
account for this circumstance, unless we
suppose, that God permitted them to ex-
ercise miraculous powers to a certain de-
gree, for the purpose of shewing in a more
striking manner their inferiority to his mi-
nisters. The tenor of the history will
scarcely allow us to attribute it to what is
commonly called sleight of hand. Though
perhaps in this instance they might have
contrived to deceive the beholders, by con-
veying tame serpents upon the ground from
underneath their garments; yet in the mi-
racles, which follow, and which the magi-
cians performed as well as Aaron, it ap-
pears impossible for any deception to have
been practised. However this may be, it
is at least manifest, that Pharaoh placed
Moses and Aaron precisely upon the same
footing with the Egyptian forerers; and,
though Aaron's rod swallowed up their
rods, yet he was probably considered by
the

the king only in the light of a more skilful magician. It may be said, that if he rested his decision upon the manifest superiority of either party, he ought in reason to have dismissed the Israelites. This is very true ; but every one knows, how much the judgment is warped by the inclination.

CHAP.
III.

The same remarks may be made upon the two subsequent miracles, the changing of the river into blood, and the bringing up of the frogs ; in both of which, the superiority of Moses and Aaron over the magicians was no less conspicuous than in the former case. Though these deceivers were permitted to change the water into blood, and to call up frogs, it exceeded all their power to counteract the influence of those plagues. Pharaoh was obliged to have recourse to Moses and Aaron, as the only persons capable of affording any relief. From this time the power of the magicians ceased, and they were no longer able to imitate the miraculous efficacy of the rod of Aaron.

But might not the whole of these wonders have been a mere deception ? Let us consider the nature of them, and we shall

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soon

SECT. soon see, how far such a supposition is pro-

II. bable. Could the Egyptians *fancy* that

—— their river was changed into blood; when it still retained both the appearance and the quality of common water? Could they *imagine*, that frogs infested the whole land, and penetrated even into Pharaoh's palace; when in reality nothing of the kind was to be seen? Could all the Egyptians agree with one consent to complain of being infested with lice and swarms of flies; when it was merely the effect of a strong imagination? Could they *suppose* that all their cattle died, and that they themselves were afflicted with boils, when the cattle were still alive, and the men in perfect good health? Could they be so infatuated as to believe, that a most tremendous hailstorm took place, that they were plagued with locusts, and bewildered in a thick darkness; when nothing worthy of particular

* The ancient Jews appear to have had a tradition, that this darkness was rendered yet more horrible, and more remarkable, by the apparition of hideous demons, by the sound of unusual and frightful noises, by the roaring of wild beasts, and by the hissing of fiery serpents. A self-kindled flame gleamed through the infernal obscurity, which served only to render darkness visible, and to heighten the horror of the scene. In the midst of this preternatural gloom, the terrors of an evil conscience rendered them yet more intolerable to them-

notice had happened? In fine, could they CHAP.
all concur in mourning for the loss of their III.
first-born, when there had not been a sin-
gle death, except such as occur in the or-
dinary course of nature? Surely, the per-
son, who can believe, that the miracles
wrought by Aaron were nothing but a
mere deception, and the effects produced
by them nothing but a strong delusion,
maintains the existence of a much more
wonderful and incredible miracle, than any
of those recorded in the page of Scripture.

But why may we not suppose, that the Objection.
history is exaggerated; and that those cir-
cumstances, which in reality might easily
have been accounted for by natural means,
grew up, in process of time, under the in-
ventive pen of Moses and his successors, to
their present bulk and incredibility?

Could it then be a *trifling* matter, a
slight cause, which induced Pharaoh to dis-
miss the Israelites, considering how useful

themselves than even the darkness. In short, the whole
seems to have been a lively representation of that heavy
night, that eternal banishment from the presence of God,
which awaits every hardened and impenitent sinner. See
the apocryphal book of Wisdom, c. 17.

T 4

they

SECT. they were to him, and how very reluctant

II. he was to part with them? In reality, to
 ——— suppose an exaggeration in the present case, is to suppose a direct contradiction. Let a single instance be taken: Moses denounced the death of the first-born, in case Pharaoh persisted in his refusal: now, if in the event a few solitary individuals only had died, we may be very sure, that no consent would have been granted: but such consent was granted, therefore the threat of Moses must have been fulfilled; in other words, an exaggeration of the history is impossible.

It may also be asked, if these miracles were nothing but natural phenomena exaggerated, by whom were they exaggerated? If by Moses, where was the utility of such an artifice? The utmost exaggeration on his part could never have persuaded Pharaoh to dismiss the Israelites, unless he had been dreadfully convinced, that the hand of God was upon him and his people. Nor is it very probable, that he would attend to what Moses only *said*, if he paid no regard to what he *did*. If by the Egyptians, it is an absurdity to suppose, that they who clearly perceived how
 weak

weak and contemptible the operations of CHAP.
 Moses were, and at the same time strenu- III.
 ously opposed the departure of the Israel-
 ites, should nevertheless exaggerate these
 operations, that they might have some ex-
 cuse for doing, what they were extremely
 unwilling to do. If by the succeeding Is-
 raelites, the impossibility of interpolation
 will be considered in the ensuing Chapter.

It is worthy of observation, that God's
 wise Providence so ordered it, that these
 wonders should be wrought amidst a civi-
 lized people, not a clan of barbarians; con-
 sequently, all possibility both of deception
 and exaggeration is effectually removed.
 However Moses might have contrived to
 terrify the lower class of Egyptians, he
 could not very easily have deceived the
 philosophers and courtiers of a refined me-
 tropolis; which, it may be remarked, was
 the scene of all these miracles, and no ob-
 scure corner in a desert. From these rea-
 sons, it may safely be pronounced, that an
 exaggeration is impossible.

But even allowing the performance of *Objection*
 these miracles, how can that prove the *di-*
vine

SECT. *vine* legation of Moses, and consequently,
 II. that he had no intention to deceive the
 ——— people? Might he not have been enabled
 to work such wonders by the prince of
 darkness? Simon Magus is said to have bewitched the people of Samaria by his sorceries; and why might not Moses have practised the same imposition upon the Israelites^h?

^h I am almost ashamed of noticing so absurd an objection; and my only apology for it is; that, if we may argue from some late whimsical assertions of deistical writers, the exploded cavils of a Celsus may possibly be once more revived. Infidelity, as well as man, seems to have her birth, her childhood, and her old age. If her infancy was marked with the writings of a Celsus, her grey hairs are rendered no less illustrious by the hypothesis of a Volney. That gentleman hath discovered, that the mysterious birth of the Messiah signifies nothing more, than the sun rising in the constellation of Virgo; and that the twelve apostles are the twelve signs of the zodiac! Tacitus, Suetonius, and the whole current of history, do indeed most unluckily contradict this ingenious system; and St. Paul, the *thirteenth* apostle, is totally omitted in it: but trifles of that nature are not sufficient to interrupt the career of a *modern* philosopher. Even *Pagan* history itself must give way to the new lights, with which mankind are at present favoured. I remember once to have met with another marvellous discovery made by the deep researches of infidelity. In a book written against *Bp. Warburton's Divine Legation*, by a whole society of philosophers, it is roundly asserted, that there never was any such language as *Hebrew*; and that, as for the character which we
 poor

The Jews, it is true, were frequently CHAP.
 deceived by impostors, who started up after III.
 the time of Christ: but the consequences —
 resulting from these deceptions bear no
 great resemblance to what followed upon
 their admitting the divine authority of
 Moses. It may truly be said, that God
 permitted them to be infatuated by those
 false prophets, as a punishment due to
 their sins, because a most dreadful ven-
 geance inflicted by the Romans was the
 consequence of such an infatuation. But
 what severe judgment awaited the Israel-
 ites from their embracing the Law of Mo-
 ses? They were freed from a most galling
 bondage; they were enabled to conquer
 and expel their enemies; and they were
 put into possession of a land flowing with
 milk and honey.

But though God did not permit the objection
 devil to deceive the Jews, why may we
 not suppose, that the powers of darkness
 enabled Moses to deceive the Egyptians?

poor deluded mortals have long been accustomed to pore
 over, it is neither more nor less, than the mysterious hiero-
 glyphics of the Jewish priesthood!

“Nescio an Anticyram ratio illis destinet omnem.”

Let

SECT. Let the magicians themselves speak.

II. Their language, upon seeing the miracles wrought by Aaron's rod, was, "This is the "finger of God¹." Let it be likewise considered, what must have been the intent of Satan, in enabling Moses to deceive the Egyptians, even supposing that he had the power. It doubtless must have been to lead the children of Israel into all the abominations of idolatry. But the history informs us, that Moses required the dismissal of his countrymen, *in order that they might serve the Lord^k*. Hence it is manifest, that if Moses received his power from Satan, it was for the purpose of persuading Pharaoh to dismiss the Israelites, that they might worship God; or, in other words, that an evil spirit wrought a miracle in the cause of religion.

Objection. Perhaps it may be asked, how can we be certain, that these miracles ever were performed, and that there ever was such a contest between Moses and the magicians, as is pretended^l?

¹ Exod. viii. 19.

^k Exod. viii. 1.

^l The answer to this question belongs, strictly speaking, to

This question shall be answered by another : if the whole account was not really matter of fact, how came Pharaoh to permit the departure of the Israelites, from which he was so averse ? It is not improbable, that the words of Tacitus may be quoted : “ Most authors agree, that a contagious disorder spreading through Egypt, king Bocchoris consulted the oracle of Hammon how to obtain relief ; the answer was, that he should purge his kingdom, by expelling that race of men,” (viz. the Jews) “ who were so hateful to the Gods^m.” In order to judge how much deference is due to this authority, several matters must be taken into consideration ; such as, whether it be not probable, that the Egyptians would be unwilling to own the truth, and that they invented as plausible a reason as they could, to account for the departure of the Israel-

to the next Chapter ; but it is here introduced, on account of the subsequent disquisition.

^m “ Plurimi auctores consentiunt, orta per Egyptum tabe, quæ corpora fœdaret ; regem Bocchorim, adito Hammonis oraculo remedium petentem, purgare regnum, et id genus hominum ut invisum deis, alias in terras avhere jussim.” TACIT. Hist. lib. v. c. 3.

ites.

SECT. ites. Whether it be not probable likewise,

II. that the neighbouring nations would be

— very glad to admit and propagate such a report, from the hatred, which they universally entertained towards the Jews. Whether it be not possible also, that this report might arise from a certain undoubted fact, though perverted by hatred, and exaggerated by malice, till it grew into the account which Tacitus gives us. Moses actually was struck with leprosy^a; and as this circumstance must necessarily have been published by him to the Israelites, the Egyptians also most probably would come to the knowledge of it, and hence the narrative of Tacitus may perhaps have originated. Or if such a supposition be not allowed, may we not derive this scandal from the vanity of the Greeks; who, to establish their claim to antiquity, were much addicted to resolve every historical fact into their own history and language. According to Ptolemy Hephestion, Moses was styled by the Egyptians *alpha*, or more properly אלפי *alphi*, *the oracle of God*. This name he ridiculously derives from the

^a Exod. iv. 6.

Greek

Greek *αλφος*; *alphos*, *the white of an egg*; CHAP. and would argue from thence, that Moses III. was a leper^o.

It is worthy of observation, that, although Tacitus in one part of his work assigns this reason for the departure of the children of Israel, yet in another he gives a very different account. "Some say; that " during the reign of Isis, when the population of Egypt exceeded its resources, a " multitude was poured out into the neighbouring countries, under the conduct of " Hierosolymus and Judah^p." Here the cause of their leaving Egypt does not bear the least resemblance to that which was before assigned: which then, if we take Tacitus as our guide, are we to adopt for the truth? It is plain, that the information of the Historian was not very accurate, otherwise he would surely have decided the point; or at least would have produced some authentic and uncontroverted

^o Bryant on the Plagues of Egypt, p. 247.

^p " Quidam regnante Æide, exundantem per Ægyptum " multitudinem, ducibus Hierosolymo ac Juda proximas in " terras exoneratam." TACIT. Hist. lib. v. c. 2. He likewise in the same chapter deduces the origin of the Jews from Crete.

docu-

SECT. documents, as his authority for making

II. such assertions. But nothing of the kind

— appears, consequently it is not very difficult to pronounce, how far we are bound to credit this relation of Tacitus. A candid inquirer will be the less disposed to pay any attention to it, both from his known aversion to the Jewish nation, and also from his allowed want of accuracy in many circumstances which he relates concerning them. Nevertheless, there is such a strange mixture of truth and falsehood in that part of his history, that it wonderfully confirms the Mosaic account of the journey through the wilderness; and the more so, as such fragments of the truth have been preserved by a professed enemy. He tells us, for instance, that when the people were fainting with thirst in the desert, they were relieved with water by Moses, but that a herd of wild asses led him to it. In consequence of which, the figure of that animal was, out of gratitude, consecrated by them in their temple⁹.

⁹ Tacit. Hist. lib. v. c. 3. A singular notion was maintained by the Gnostics, which may possibly have some connection with this account of Tacitus. Certain of these heretics asserted, that Sabaoth, one of the seven regents of the spheres, resembled *an ass* in figure. Him they conceived to be

We may here observe the contradiction of which Tacitus is guilty. In a subse-
 CHAP. III.

be the God of the Jews, and the creator of heaven and earth. This deity is said by them to have appeared to Zechariah, the father of John the Baptist, and to have been eventually the cause of his death. The story is thus told by Epiphanius.

“ Infinite in number are the lies broached by the Gnostics. To give a single instance among many others, they produce the following narrative, to account for the death of Zechariah in the temple. A phantom appeared to him, and deprived him of the power of speech, finding that through fear he was about to describe his form to the people. For he had seen, say they, at the hour of incense, a man standing *in the figure of an ass*; and when he wished to go out, and proclaim to the Jews the baseness of their idolatry in paying religious adoration to such a being, he was struck dumb by the apparition. Afterwards, when his speech was restored to him, he revealed the whole affair, and was slain by the enraged populace. Such, according to them, was the occasion of the death of Zechariah. And they add, that on this account Moses commanded the High Priest to wear bells upon his garment, that, as often as he entered into the holy of holies by virtue of his office, the deity, whom they worshipped, hearing the sound of the bells, might have time to withdraw, lest the contemptibleness of his figure should be detected.” Epiph. adv. Hæres. lib. i. Crocius supposes, that this notion arose out of a perversion of the incarnate Deity’s riding into Jerusalem upon an ass. Spec. Conject. in Orig. Iren. &c. According to Celsus, one of the seven regents of the spheres, whom the Gnostics conceived to be the creator of the world and the God of the Jews, is said to have the face of an ass. ORIG. contra Cels. lib. vi.

SECT. quent chapter he tells us, that "the Jews

II. "believe only in one God, and worship him

— "intellectually, considering those as pro-

"fane, who represent him by images; in-

"asmuch as he is a being supreme and

"eternal, immutable and unperishable;

"therefore there are *no* images either in

"their cities or in their temples'." But

how can this be reconciled with his former

assertion, that they consecrated the image

of an ass, even within the walls of the

holy of holies? It may perhaps be said,

that the Historian would intimate, that it

was placed there only out of gratitude,

and not as an object of worship: this,

however, is little to the purpose; for let it

be consecrated in what sense it might, it

certainly was, according to his account,

placed in the temple. Nor does he con-

tradict himself once only; in the course of

a very few pages he informs us, that "Pom-

"pey was the first Roman who subdued

"the Jews, and who, claiming the right

"of a conqueror, entered into the temple.

"Hence a report was spread abroad, that

"the sanctuary was found *entirely empty*,

* Tacit. Hist. lib. v. c. 5.

* The word which he uses is *penetratū*.

" and

"and without any image of the Gods¹." CHAP.
 Nay, the same Author even tells us, that III.
 rather than they would submit to place a
 statue of Cæsar in the temple, they took
 up arms². Thus we may judge of the
 probability of his former assertion, that
 they *voluntarily* placed the image of an ass
 there.

Another of the gross falsehoods maintained by Tacitus is, that the Jews reached their own country in six days; from which circumstance he afterwards insinuates, that they revered the seventh as a day of rest³. Their abstinence from the flesh of swine he attributes to the liability of that animal to the disorder, on account of which they were expelled from Egypt⁴.

¹ Tacit. Hist. c. ix.

In this assertion, however, the Roman Historian is perfectly accurate; for, as it may be inferred from the writings of Philo and Josephus, the sanctuary of the second temple was literally empty; the use of the cherubic emblems, which formed so conspicuous a part of the furniture of the first, having been totally discontinued after the return from the Babylonian captivity. See Lord Pref. Forbes's Works, vol. i. p. 190.

² Tacit. Hist. c. ix.

³ Ibid. c. iii, and iv.

⁴ Ibid. c. iv.

SECT. These remarks may perhaps be sufficient
 II. to shew, that there is no reason, why Tacitus should be permitted to bear triumphantly away the palm of authenticity from Moses. The result of the whole is, that as the miracles, which the Jewish Legislator is said to have wrought, could be neither a deception of the imagination; nor trifles exaggerated; nor the operation of an evil spirit; they must have been produced by the divine agency: and if such was their origin, Moses, as a delegate of heaven, could not have had any intention to deceive his followers.

CHAP. IV.

APPLICATION OF THE THIRD RULE. III.

THE DOCUMENTS, WHICH CONTAIN THE LAW, ARE AUTHENTIC, AND WERE WRITTEN ABOUT THE TIME, WHEN THE FACTS THERE RELATED HAPPENED. 1. IF THEY WERE NOT WRITTEN BY MOSES, BUT BY SOME OTHER PERSON, THEY MUST EITHER HAVE BEEN BUILT UPON SOME HISTORY UNIVERSALLY RECEIVED AS AUTHENTIC, OR 2. UPON SOME TRADITION UNIVERSALLY CONSIDERED AS FABULOUS, OR 3. THEY MUST HAVE BEEN ENTIRELY THE INVENTION OF AN IMPOSITOR. HOW FAR A CORRUPTION OF THE TEXT, SO AS TO ALTER THE NARRATIVE OF FACTS, IS PROBABLE.

THE argument has hitherto been carried on merely hypothetically. Supposing the Scripture-account to be true, and arguing from it, as from any other history, Moses neither could have been deceived himself, nor could he have had any design to deceive others. It will now be necessary to shew, that such account is true, or in other words, that the Mosaical dispen-

SECT. sation possesses the third requisite of a re-
 II. velation from heaven.

III.
 The documents
 which compose the
 Law of Moses are au-
 thentic, and were writ-
 ten about the time
 when the facts therein
 related happened.

III. *Have authentic documents been handed down to posterity, from about the time, when the series of events took place, which are related in the Pentateuch?*

We have now extant two copies of the Law of Moses, the one received by the Jews, and the other acknowledged by the Samaritans; each nation maintaining, that their own is the true one. If we examine these two different volumes, we shall find their coincidence to be such, as to admit of no manner of doubt, with regard to their original identity. The several variations, which occur, may easily be accounted for; partly on the score of national prejudice, as the celebrated text in Deuteronomy*, where the Samaritan reads *mount Gerizim*, and the Hebrew *mount Ebal*; and partly from the want of accuracy in transcribers, as perhaps is the case with all the others. The furious hatred between the Jews and the Samaritans is well known; consequently, if the one nation made any

* Deut. xxvii. 4,

material alterations in the text, the other CHAP. would immediately reprobate such impiety, IV. and would prevent the admission of the spurious reading, by confronting it with their own copy. Perhaps the only wilful alteration, that can be shewn, is the text above-mentioned: but, although it probably created the most bitter enmity between them, as being the very point in debate, yet it does not in the least affect any other part of the history; the whole narrative still remains either authentic or fabulous, precisely the same as if no such variation was in existence. We may therefore conclude, that the Pentateuch was written prior to the dissension between the Jews and the Samaritans. It may also be observed, that, whatever disagreement there might be between the contending parties in other respects, they perfectly coincided in admitting the Law of Moses, not only to be authentic, but likewise divinely inspired, because they both adopted it as a religious rule. According to Prideaux, the temple of the Samaritans was built, in opposition to that at Jerusalem, about 409 years before Christ. Thus we have obtained a sort of resting place, and may assert without fear of contradiction, that the Penta-

SECT. teach must necessarily have been written
 II. previous to that era.

Objection.

The only question now remaining is this: whether the Pentateuch, notwithstanding it is ascribed to Moses, and as such has been universally received by the Jews, might not have been forged by another person, at some period subsequent to the date of its supposed promulgation, and prior to the Samaritan schism. Religious impostures have been frequent among the polished Greeks; and why not among the ancient Israelites?

If we consider the two cases, we shall find them totally different. To take a single instance; the Greek author of those curious remains, which are ascribed to Orpheus, professes to reveal some mysterious truths relating to the nature of God, and the creation of the world^b. Thus far the task of an impostor would be perfectly easy; for whether mankind chose to believe him or not, they certainly could not positively contradict him. But no attempt is

^b As various citations have already been made from this Author in the preceding section, it is unnecessary at present to crowd the margin with references.

made

made to account for the origin of any ceremonies in use among the Greeks, by pronouncing them to be commemorative of events, which either took place during the writing of his book, or happened previously to it. The reason is obvious; if he had advanced any thing new, and unheard of on that point, the whole nation would have pressed forward to ridicule and contradict his assertions. Thus, if Orpheus, or whoever was the author of his book, had mentioned in it, that the Athenians wore images of grasshoppers in their hair, in memory of having been once freed from a plague of those animals; and that the truth of this circumstance was universally acknowledged among them; is it probable, that such a gross falsehood would have prepared them to receive his doctrines as genuine and inspired? Would they not, on the contrary, immediately have answered, We do indeed wear grasshoppers in our hair, but for no such reason, as that, which you assign; we consider ourselves to be an aboriginal race, and sprung from the earth; hence it is, that the custom has prevailed among us.

Widely different is the case of the Pentateuch. Here we find a narrative of certain

CHAP.

IV.

SECT. tain facts inseparably interwoven with a

II. code of religious precepts. The observation

likewise of a number of peculiar rites and ceremonies, the origin of which the Author pretends to account for, is strenuously enjoined. Now at the first promulgation of this book, it is evident, that the history contained in it must either have been universally allowed; heard of before, but universally disbelieved as fabulous; or lastly, entirely new and unknown. These three suppositions shall be severally considered.

I. If we take the first of them, we in fact allow all that is contended for. History is usually divided into three periods; the fabulous, the uncertain, and the certain. Consequently, if the Pentateuch belongs to the last of these, every fact, which it contains, is indisputable, and the divine legation of Moses is perfectly established, whoever was the author of the book, which bears his name. But this is not all; if we admit the authenticity of the Pentateuch, we shall be obliged also to admit, that it was actually written by Moses; because if every proposition contained in it be true, then those must be so likewise, which ascribe the volume itself to the Jewish

I.
If not written by Moses, but by some other person, they must either have been built upon some history universally received as authentic;

ish. Legislator, and to no other person. CHAP.
Among the various texts declarative of this IV.
circumstance, a single one only, to avoid ———
prolixity, shall be selected.

“ And it came to pass, when Moses had
“ made an end of writing the words of
“ *this* law in a book, until they were fi-
“ nished; that Moses commanded the Le-
“ vites which bare the ark of the covenant
“ of the Lord, saying, Take *this* book of
“ the Law, and put it in the side of the
“ ark of the covenant of the Lord your
“ God, that it may be there for a witness
“ against thee.”

To what book, it may be asked, does
this commandment relate; to the book, in
which it is contained, or to some other?
If to a different volume, how can it with
any propriety be called *this book*? It is
clear, therefore, that it can only relate to
the Pentateuch; but if it does relate to
the Pentateuch, then the Pentateuch must
have been written by Moses.

2. The second supposition was, that, at

c Deut. xxxi. 24.

2.
Or upon
some tra-
ditions uni-
versally
considered
the as fabulous,

SECT. the time when the Pentateuch first made
 II. its appearance among the Jews, the facts
 — contained in it had indeed been heard of,
 but were universally considered as fabulous,
 the author of the book having availed him-
 self of the popular legendary stories.

Let us for a moment picture to our-
 selves the abilities of a Gibbon or a Hume
 adopting our own national traditions, and
 forming into a regular history the adven-
 tures of the Trojan Brutus. If they wished
 this fable to be received as authentic, they
 would naturally usher it into the world,
 with an elaborate attempt to prove its cre-
 dibility. Yet, when all the efforts of art
 and ingenuity had been exhausted, it is a
 matter of great doubt, whether the whole
 would not be lost labour, and whether the
 nation would not still remain as incre-
 dulous as ever.

This statement, however, only involves
 the *bare belief* of a point of history: no-
 thing is mentioned relative to the intro-
 duction of a new law and a new religion
 inseparably connected with the narrative;
 consequently, our credulity or incredulity
 is a matter of perfect indifference. Widely
 diffi-

dissimilar are the contents of the Pentateuch; instead of subtle attempts to prove a disputed question, all is taken for granted, and nothing given but a bare recital of facts; which, if they had been before disbelieved, would still remain equally liable to doubt. Neither is the author of this volume satisfied with assertions only; he boldly introduces a new code both of law and religion, which he ascribes to Moses, and which he asserts to be obligatory upon the Jews. After all, marvellous as it may appear, the Jews actually receive it, and preserve it with astonishing zeal even to the present day, in the midst of difficulties and discouragements. Is it probable, that the English would be persuaded to adopt a new code, civil and theological, deduced by some modern writer from the wild history of Jeffrey of Monmouth? The absurdity of such a supposition can only provoke a smile. By what means then, to argue analogically, could the Author of the Pentateuch persuade the Jews to accept a law and a religion, built professedly upon some blind stories, which they universally considered as fabulous? If the possibility of practising such an imposition upon the Israelites be maintained, it must be allowed,

to

CHAP.

IV.

SECT. to preserve consistency, that the English
 II. may at any time be deceived in a similar
 ——— manner.

3.
 Or they
 must have
 been en-
 tirely the
 invention
 of an im-
 postor.

3. The only supposition now remaining is, that the history contained in the Pentateuch is merely a romantic fable invented by a designing priesthood, who likewise contrived the whole Jewish law, both civil and theological, for the purpose of aggrandizing themselves at the expence of a deluded people.

To see how far this is probable, let us consider what steps an impostor, who had fabricated the Pentateuch, must necessarily have taken, when he first attempted to deceive the children of Israel. If we are inclined to give credit to the assertion of an infidel, who maintains the whole to be an imposture, we must suppose, that at some period subsequent to the imaginary era of Moses, a person of an enterprising temper laid a plan to establish among this people a system of civil and religious despotism. Accordingly, he produced a history of certain wonderful events, which related to the Jewish nation, and which he required them to receive with implicit confidence

fidence and submission. This history, when CHAP.
 referred to, would inform them, that they IV.
 are all the descendants of one man, illustrious for his piety and wisdom, and who had been favoured with an immediate intercourse with heaven. That their great ancestor was commanded by God to adopt the rite of circumcision, and invariably to deliver it down to his posterity. That the custom had regularly been kept up among them, pursuant to the injunction given to Abraham; and, accordingly, that at a certain age every male child was circumcised.

Supposing now for a moment, that the whole of the Mosaical history was merely the fabrication of an impostor, let us consider, what effect this part of it must have had upon the Jews, at its first promulgation. They naturally would declare, that they never had heard of Abraham, and that they were totally ignorant of the rite of circumcision, no such ordinance ever having been prevalent in their nation. Or even, if they had chanced to have adopted the custom, how would it be possible to persuade them, not only that they had received it from Abraham, but that they also *knew* by an uninterrupted tradition that they

SECT. they had received it from him, when the
 II. whole history was, in reality, a gross for-
 ——— gery, now brought forward for the first
 time? It might perhaps have been possi-
 ble to persuade the Jews, simply that they
 had derived that rite from Abraham; but
 it is utterly incredible, that they could ever
 have been induced to believe, that they
previously knew the origin of such an ordi-
 nance^d.

The history contained in the Pentateuch would further inform them, that a grand-son of their illustrious progenitor passed with his whole family into Egypt. In the course of a few centuries, his descendants multiplied into a great nation; when the king of the country, jealous of their increasing power, oppressed them in every manner, that malice could suggest, and tyranny inflict. Still they multiplied to such a degree, that the apprehensive policy of the king ordered every male child to be slain. By a peculiar interposition of Providence one was preserved; who, in pro-

^d The reader is particularly desired to observe this distinction: it is one thing to persuade a nation into the belief of any point; and another to persuade them, that they were always well acquainted with it.

cess

cess of time, by a series of stupendous mi- CHAP.
 racles, forced the tyrannical prince to con- IV.
 sent to the departure of his brethren. Ac-
 cordingly, they all set forward under his
 guidance: but when they had marched as
 far as the sea-shore, they were overtaken
 by the king and his whole army, he hav-
 ing repented of that permission, which fear
 alone had extorted. In this emergency,
 when all human means of escaping were
 precluded, God commanded them to ad-
 vance into the sea: they obeyed; and the
 waters, miraculously opening, yielded them
 a free passage. Thus they safely reached
 the opposite shore; but the king venturing
 to pursue them, was drowned with his
 whole army. After this, they wandered in
 the wilderness forty years, fighting and
 subduing a variety of nations, which op-
 posed their progress. During that time a
 law was given them immediately from
 heaven, attended with a tremendous mani-
 festation of God in the midst of thunder
 and lightning. This law the history asserts
 to have been regularly observed by the
 Jews, from the time when it is said to
 have been first revealed; and a book, which
 contains the actions of the successor of Mo-
 ses, acquaints them, that, immediately be-
 fore

SECT. fore their ancestors passed into the land of

II. Canaan, the river Jordan opposed their
 — progress, being so swollen as to overflow
 its banks, which rendered the ford impassable. But the mighty arm of God was not shortened; the river was divided in the same manner as the sea had been, and they arrived in safety on the opposite bank.

Let us now once more consider, how the Jews were likely to be affected by this narration; since, according to the present supposition, they were hitherto totally unacquainted with every particular. They would naturally say, we know nothing of our ancestors going into Egypt; we never heard, that they returned into their own country, in consequence of the miracles which this history mentions; we have no tradition, that they crossed either the sea or the river; still less are we governed by any such written law, as it speaks of, there being nothing of the kind extant.

Notwithstanding these difficulties, their new legislator would assure them, that they must be conscious of the truth of those

those facts ; because several things yet re- CHAP.
 mained among them, particularly men- IV.
 tioned in the history. Such, for instance, —————
 as the ark, containing the very rod, with
 which all these miracles were performed ;
 and a copy of the Pentateuch, in which
 were comprised both the history now laid
 before them, and the law by which they
 had always been governed ; a law derived
 from their ancestors, who were directed to
 hand it down to their posterity. He would
 likewise ask them, Have you not an order
 of men peculiarly set apart to minister at
 your altars, and to interpret these statutes ?
 Is not the succession of kinsmen to prop-
 erty ascertained by them ? Are not murder,
 adultery, and other crimes, forbidden ? Nay,
 is not your very land marked out into dis-
 tinct portions, according to the directions
 contained in this volume ? If you persist in
 denying the miraculous passage through
 the sea, you must at least acknowledge that
 over the river, because twelve large stones
 yet remain on its bank, which your ances-
 tors set up in memory of that event ; an
 event, which is not only handed down by
 tradition, but mentioned in one of your
 sacred books. In addition to this mass of
 evidence, there are remains among you of
 those

SECT. those nations which you conquered, and

II. upon whose territory you seized. All were
 ——— not extirpated ; but some were preserved
 to be hewers of wood, and drawers of wa-
 ter.

What answer can we suppose the Jews would make to these assertions, now heard by them for the first time ? Is it possible to conceive, that an impostor would thus have opened his assumed commission ; or that any nation could be so infatuated, as to repose implicit confidence in a leader, who uttered nothing but absurdities ? Yet, if we adopt the supposition that the Pentateuch was a forgery, and that the history and the statutes contained in it were the sole invention of an impostor ; we must allow the possibility of such folly in a leader, and of such infatuation in a people. We must believe, that the Jews were persuaded to own their *previous* knowledge of the derivation of circumcision from their father Abraham ; although they were totally ignorant of the very name of Abraham. We must believe, that they recognized, as traditions universally current among them, circumstances, with which hitherto they had been entirely unacquainted.

quainted. We must believe, that they CHAP.
 submitted to a *new* law ; and yet imagined IV.
 that they always had been governed by it —
 ever since their existence as a nation. We
 must believe, that they acknowledged an
 ancient division of their country made ac-
 cording to this law ; although the law was
 then first promulged. We must believe,
 that they were *already* well acquainted
 with every circumstance relative to the ta-
 bernacle, the ark, and the rod of Aaron ;
 although the whole was the invention of
 their new legislator. We must believe,
 that they immediately recollected a well-
 known tradition of their ancestors having
 passed the river Jordan, in memory of
 which the twelve stones were erected ;
 although the miraculous division of the
 water was now for the first time recited to
 them. We must believe, that they fancied
 themselves to have been always in posses-
 sion of a *written* law ; although that very
 law was now first promulged. In short ;
 we must believe, that they were persuaded
 into a thorough conviction of the authen-
 ticity of the Pentateuch ; although ushered
 into the world amidst a cloud of contra-
 dictions ; a law, in which they persevere to

SECT. this day, amidst every difficulty and difficulty.
 II. couragement^c.

Such are the absurdities, which those who deny the authenticity of the Pentateuch are led into. Nor does it appear possible to deny it, except upon one of those three grounds, which have now been considered: For we must allow, that if it be a forgery, the circumstances related in it were either universally believed; heard of, but universally disbelieved; or never heard of at all before. The utter impossibility of the two last suppositions has just been shewn; and with regard to the first, it not only grants the truth of the facts, but likewise involves the necessity, that the book must have been written at the time, when those facts took place. And if it was then written, it must have been written by Moses; both because the book bears that testimony of itself, and because otherwise the Jews would not have conceived themselves bound to obey its dic-

^c The theological reader will perceive, that this mode of arguing is the same as that used by Leslie, in his *Short Method with the Deists*.

tates.

tates. The Jews however not only admitted its divine authority, but have also universally ascribed the composition of it to Moses; who, according to their account, wrote it by inspiration. Consequently, when their testimony is added to the internal evidence already produced, the amount of the whole appears to be a reasonable demonstration of the authenticity of the Pentateuch.

Here possibly another objection may be urged: Since the *perfect* integrity of the Hebrew text is now generally given up, how are we to know what part of the Pentateuch to admit, and what to reject? If there are some errors; why may not there be many? If single words may have been interpolated or altered; why may not whole passages? And if whole passages; why not those, for instance, which relate to the rite of circumcision, the passage over the river Jordan, and various others of a similar nature? Why may not all these have been gradually added to the original simplicity of the Patriarchal religion, and to a small volume of moral precepts left by Moses? Even in a Christian church, we have had a notorious example of one

How far a corruption of the text, so as to alter the narrative of facts, is probable.

gaudy

SECT. gaudy and lucrative pageant being added

II. to another ; till the beautiful symmetry of

— the religion of Jesus was almost buried beneath an unwieldy mass of extraneous matter. If such still remains the case, even in our own days ; why might not the same have happened to the Jews ?

The answer to this is not very difficult. If we erase from the Pentateuch these pretended interpolations, we must erase the contents of nearly the whole volume : nor would this be the only consequence ; all connection between the parts which are left would be totally destroyed. An event is frequently alluded to in the middle of a precept ; and surely in such a case we are not to retain one part of the sentence as genuine, and to reject the other as spurious. Many passages of such a nature may be adduced.

“ If they shall confess their iniquity and
 “ the iniquity of their fathers, with their
 “ trespasss which they trespassed against
 “ me, and that also they have walked
 “ contrary unto me, and that I also have
 “ walked contrary unto them, and have
 “ brought them into the land of their
 “ ene-

“ enemies ; if then their *uncircumcised* CHAP.
 “ *hearts* be humbled, and they then ac- IV.
 “ cept of the punishment of their iniquity ; —
 “ then will I remember *my covenant with*
 “ *Jacob*, and also *my covenant with Isaac*,
 “ and also *my covenant with Abraham* will
 “ I remember ; and I will remember the
 “ land. The land also shall be left of
 “ them, and shall enjoy her *sabbaths*, while
 “ she lieth desolate without them : and
 “ they shall accept of the punishment of
 “ their iniquity : because, even because
 “ they despised *my judgments*, and because
 “ their soul abhorred *my statutes*. And yet
 “ for all that, when they be in the land of
 “ their enemies, I will not cast them
 “ away, neither will I abhor them to de-
 “ stroy them utterly, and to break *my co-*
 “ *venant* with them, for I am the Lord
 “ their God. But I will for their sakes
 “ remember *the covenant of their ancestors* ;
 “ *whom I brought forth out of the land of*
 “ *Egypt*, that I might be their God : I am
 “ the Lord ^f.”

“ And when ye shall come into the
 “ land, and shall have planted all manner

^f Levit. xxvi. 40.

“ of

SECT. "of trees for food; then ye shall count

II. "the fruit thereof as *uncircumcised*: three

"years shall it be *uncircumcised* unto you:

"it shall not be eaten of^s."

"When ye shall corrupt yourselves, and
 "make a graven image, or the likeness of
 "any thing, and shall do evil in the sight
 "of the Lord thy God, to provoke him to
 "anger; I call heaven and earth to wit-
 "ness against you this day, that ye shall
 "soon utterly perish from off the land;
 "*wherewith ye go over Jordan to possess*
 "*it*^h."

"Set your hearts unto all the words,
 "which I testify among you this day,
 "which ye shall command your children
 "to observe to do, all the words of this
 "law. For it is not a vain thing for you:
 "because it is your life; and through this
 "thing ye shall prolong your days in the
 "land, *whither ye go over Jordan to possess*
 "*it*ⁱ."

The question now is, whether the cir-
 cumstances alluded to in these passages ap-

^s Levit. xix. 23.

^h Deut. iv. 25.

ⁱ Deut. xxxii. 46.

pear to arise naturally out of the subject; CHAP. or whether they bear any resemblance to IV. interpolations, so that the sense will be complete when they are erased. We find circumcision mentioned in a manner, which bears but little resemblance to forgery; for its internal and hidden meaning is spoken of, not its external application. The sabbaths are also mentioned in a sort of secondary sense; for this text does not allude to those, which were obligatory once in a week, but to the sabbatical years. The passage over Jordan is hinted at, without any appearance of constraint; though two different precepts introduce it into two entirely unconnected texts; so that, upon the whole, there is not much internal evidence to prove the frequency of interpolation,

If however it should still be asserted, that these are interpolations and additions to the moral precepts, which are the only genuine work of Moses; the same absurdity will attach to this supposition, as to that which conceived the whole of the Pentateuch to be an imposture. For how is it possible, that the person, who first introduced circumcision among the Jews, could

SECT. could have persuaded them, that it was a
 II. rite to which they had always been *previ-*
 ——— *ously* accustomed, having received it from
 their father Abraham? An impostor might
 perhaps have induced them to believe that
 the ordinance was pleasing to God; but
 how he could lead them to think, that
 they were *already* acquainted with it, is
 utterly inconceivable. The same observa-
 tion will apply with equal propriety to the
 tradition concerning the stones set up at
 the passage over Jordan, and to the observa-
 tion of the sabbath. Though an impostor
 might persuade the multitude that those
 stones were memorials of such a passage of
 their ancestors, and that the observation of
 the sabbath was acceptable to God; it
 would be totally impossible to convince
 them, that they had preserved a regular
 tradition of such an event, when they were
 entirely ignorant of the whole affair: or
 that the priest merely enforced an ordi-
 nance, with which they were *already* well
 acquainted; when, in reality, it was the
 first time that they had ever heard it men-
 tioned. Equally fruitless would it be, at
 the original institution of the sabbath and
 other festivals, if they were of late inven-
 tion compared to the moral part of the
 Pen-

Pentateuch, to assure the people, that it was only what they had long been accustomed to, even from the time of Moses himself. The grossest credulity would revolt from such a palpable falsehood.

CHAP.

IV.

It is in this striking particularity, that the rites and ordinances of the Mosaic dispensation differ from the ceremonies of the Romish church. There, whenever a new service was invented in honour of some new saint, the people were not informed that they had always been accustomed to it; but, on the contrary, it was recommended to them as a happy *modern* invention, which would infallibly secure the favour of the tutelary demigod. This remark may be extended to Popish miracles, when they are triumphantly brought forward to discredit those of Revelation. Was there a constant tradition kept up of any one of these miracles from the supposed time of its performance; a tradition, which received additional weight from some visible memorial, and from its being recorded in a book universally received as authentic and inspired: as was the case with the stones upon the bank of Jordan, the rod of Aaron, and the pot of manna?

So

SECT. So far from it, nothing of the kind had

II. ever been heard of before; and not unfre-

quently, the very existence of the saint, whose wonder-working relics were exposed to the stupid admiration of a gaping crowd, was dubious and uncertain.

In addition to these observations, we may assert the extreme improbability of the corruption of the Pentateuch, from the dreadful denunciations of vengeance, which are uttered against any one, who should presume either to add to, or to take away from the contents of that book. We must conclude, that these denunciations made part of the moral precepts, of which Moses was allowedly the author; because it is not very probable that an interpolator would thus needlessly condemn himself. But by the hypothesis these moral precepts are genuine; therefore we are obliged to conclude, that the person, who did make any additions to them, did so in defiance of the prohibition. It may be said, that some men are so hardened, that, for the sake of interest, they will risk the vengeance of heaven. Such characters may perhaps sometimes occur; but it is to be hoped, that they are not *very* common: and though
one

one wretch might presume to corrupt the word of God, it is not very probable, that he could persuade *all* those, who had copies of the Law in their possession, to favour his impious fraud. Such interpolations moreover are rendered nearly impossible, when we consider the extreme, and even superstitious veneration of the Jews for their Law. The painful and minute criticisms of the Masorites, however puerile they might be, were at least useful in this respect. They, whose labours extended to number the words, syllables, and even letters of their Law, were not very likely either to corrupt it themselves, or to admit the corruptions of others^k.

On these grounds we may venture to conclude, that neither the ordinances nor the miracles of Moses can possibly be the

^k The Masorites, I own, flourished after the period now under consideration: but it is not probable, that those, who lived nearer to the awful events related in the Pentateuch, should be less careful to preserve it from corruption, than their remote posterity. If this last argument however should be deemed inconclusive, it may be omitted, without in the least diminishing the weight of those which preceded it.

in-

SECT. invention of a later age ; and that the re-

II. ligion of the Jews possesses the third re-
——— quisiſite of a Revelation from heaven, a vo-
lume of authentic documents.

CHAP.

CHAP. V.

APPLICATION OF THE FOURTH RULE. IV.

THE MOSAICAL DISPENSATION IS WORTHY OF GOD ON ACCOUNT OF ITS MORAL PURITY. 1. OBJECTION MADE, FROM THE COMMAND TO EXTIRPATE THE CANAANITES; AND ANSWERED, 2. OBJECTION MADE, AGAINST THE CEREMONIAL PART OF THE LAW AS TRIFLING; AND ANSWERED.

IV. IT now only remains to be shewn, that *the moral precepts contained in the Mosaic dispensation are worthy of the goodness and purity of God; tending to promote virtue, and to discountenance vice.*

IV.
The Mosaic dispensation worthy of God on account of its moral purity.

When the Israelites invaded the land of Canaan, the various nations then in possession of it were plunged in the grossest impurities, which their diabolical religion not only permitted, but even sanctioned and enjoined. In addition to this violation of morality, they were also polluted with the guilt of human sacrifices. It might therefore be naturally apprehended, that

SECT. the children of Israel would be but too
 II. prone to adopt and practise their vices ;
 — more especially as Egypt, the parent of
 idolatry and superstition, was the cradle of
 the Jewish race. In order to prevent this,
 the Pentateuch abounds with the most se-
 vere denunciations against any degree of
 apostasy from the service of a pure and
 holy God, to the abominations of the peo-
 ple of the land^a. All sorts of crimes are
 specially forbidden, and the various duties
 of man both towards God and his neigh-
 bour are set forth and enjoined^b.

To multiply citations for the purpose of
 demonstrating so evident a matter would
 be superfluous and impertinent : but as
 objections have been made to certain parts
 of the Pentateuch, they shall be briefly
 considered, before the subject be entirely
 dismissed^c.

^a See Levit. xviii. and xx, &c. &c.

^b See Exod. xx, &c.

^c The subsequent arguments are not brought forward as
 claiming any degree of novelty ; they are merely introduced,
 in order that the whole question respecting the authenticity
 of the Pentateuch may be placed in one point of view. Per-
 haps also this work may fall into the hands of some, who
 have heard the objections, but have never met with the an-
 swers to them.

1. It has not unfrequently been urged CHAP. V.
 against the probability of the divine le-
 gation of Moses, that it is inconceivable,
 how a merciful and benevolent being like
 the Almighty should enjoin an act of such
 cruelty, as the extirpation of a whole peo-
 ple. This procedure has more the appear-
 ance of resulting from the horrid barbarity,
 with which wars were anciently carried
 on, than from the commands of a good
 and gracious God. Some lives must una-
 voidably be lost in battle ; but human na-
 ture revolts from the wanton unnecessary
 cruelty of butchering unresisting women
 and children, together with the wretched
 remains of a conquered army. Conduct
 like this would deservedly stamp with in-
 famy any modern nation, which proved
 victorious over its enemy ; and can we
 suppose that the Almighty views with
 pleasure the destruction of his creatures ?
 Would it not have been more worthy of
 the divine attribute of mercy, to soften
 the ferocity of the victors, rather than to
 exasperate it ; to mitigate the horrors of
 war, rather than to aggravate them ? A
 Moloch may delight in blood and deso-
 lation ; but a beneficent Creator never can :
 hence, this single circumstance is sufficient

^{1.}
 Objection
 made from
 the com-
 mand to ex-
 tirpate the
 Canaanites;
 and an-
 swered.

SECT. to bring into discredit the whole of the
 II. Mosaical dispensation.

This objection has frequently been brought forwards with all the complacency of self-conceited ignorance ; but the person, who makes it, while he expatiates with much satisfaction on the mercy of God, seems totally to forget another no less necessary attribute, his justice. Merciful and gracious as God is, we are no where informed, that the obstinate and hardened sinner enjoys his favour. It is only to the humble and penitent, to him, who with deep contrition exclaims, while he fears to raise his eyes to heaven, *Lord be merciful to me a sinner*, that the goodness of the Almighty is extended.

“ Come now, and let us reason together,
 “ saith the Lord : though your sins be as
 “ scarlet, they shall be as white as snow ;
 “ and though they be red like crimson,
 “ they shall be as wool. If ye be *willing*
 “ *and obedient*, ye shall eat the good of
 “ the land. But if ye *refuse and rebel*, ye
 “ shall be devoured with the sword : for
 “ the mouth of the Lord hath spoken it^d.”

^d Isaiah i. 18.

The

The mercy of God is not to be exerted CHAP.
 exclusively of his justice; otherwise we v.
 charge the most High with being the au-
 thor of evil, and open wide the flood-gates
 of licentiousness and antinomianism. When
 the wickedness of the Sodomites was ar-
 rived at its full height, they were suddenly
 swept away by the whirlwind of divine
 vengeance: but who shall dare to im-
 peach the mercy of God, on this account?
 When the enormities of the Canaanites
 were so flagrant, that the land was ready
 to spue them out, it pleased the Almighty
 to punish their iniquity by the intervention
 of second causes; by the sword of Israel,
 rather than by the immediate operation of
 his power. The crimes of both nations
 resembled each other in many particulars*,
 and the punishment of both was utter de-
 struction. Even this alteration of the man-
 ner was not without reason; for what is
 it, that the Lord doeth in vain? The Is-
 raelites, the chosen people of God, with
 whom alone a pure form of worship was
 preserved in the midst of a rebellious and
 perverse generation, were warned by this
 dreadful example to persevere in the paths
 of holiness and piety, lest they also should

* See Levit. xviii.

SECT. feel the effects of the divine displeasure.

II. Accordingly we find in the sequel of their
 — history, that whenever they lapsed into idolatry, a severe punishment never failed to be the consequence of it; witness the Babylonian captivity; witness also, for a great though different crime, their present dispersion. And who shall presume on this account to blaspheme God, and to represent him as a being delighting in cruelty and bloodshed? As well might we term the stroke of the law tyranny and oppression, as the extirpation of the Canaanites an act of barbarity. Shall man inflict punishment upon man for theft or murder; and shall not the Almighty be allowed to interfere in the works of his own creation?

But why slay the children? They could have been guilty of no crime.

I answer, Did not the children likewise perish in the destruction of Sodom? And whenever the life of a malefactor is taken away, are not his innocent children and relatives punished also, by partaking of the infamy of their parent or brother^f? In

^f The consequences are still more serious, in case of an attainder for high-treason.

this

this life, the bands of relationship and af- CHAP.
 finity are so interwoven, that even a single v.
 one cannot be violently torn away, with-
 out affecting those, which are in imme-
 diate contact: but, in the kingdom of
 heaven, it is probable^s, that all this ap-

^s I only venture to say *probable*, lest I should appear to be guilty of presumption; for in reality we are very much in the dark respecting this matter. The ultimate fate of Heathen nations is one of those hidden counsels of God, which he has not thought proper to reveal to us. Certain it is, that they who believe in the doctrine of original sin, cannot impeach the *justice* of God, even upon the supposition of his condemning Gentile infants; since all are by nature children of wrath, and, as our Church expresses it in her ninth article, “*deserve* God's wrath and damnation.”

I cannot forbear citing upon this occasion the sentiments of the Hon. Robert Boyle respecting Scriptural difficulties: In heaven “probably, we shall satisfactorily understand “those deep and obscure mysteries of religion, which the “profoundest clerks, that love not to flatter themselves, acknowledge, they are unable to comprehend; being, after “all the toil and industry of their anxious inquiries, reduced to sit down with the Apostle's *Ω βάθος*, an admission of that depth, whose bottom they cannot fathom. “There we shall understand those obscure passages of that “divine Book incapable of flattery, the Scripture, which, “for all that bold critics and learned expositors have attempted to illustrate it, does still continue obscure. There, “discerning how exquisitely the several parts of Scripture “are fitted to the several times, persons, and occurrences, “wherein their all-foreseeing Author intended most to use “them, we shall discern not only a reconcileableness, but a “friendship, and perfect harmony betwixt those texts, that
 “ here

SECT. parent injustice will be removed, and that
 II. those, who suffer guiltlessly here from the

“ here seem most at variance; and shall discover not only
 “ the sense of the obscurer passages, but the requisiteness of
 “ their having been written so obscurely. That strange and
 “ peculiar, as well as otherwise cryptical method and style
 “ of Scripture, which often costs us so much study to find it
 “ rational, we shall there discover to be admirable, and wor-
 “ thy of its omniscient Author. There, I hope, we shall
 “ have clearly expounded to us those riddles of Providence,
 “ which have, but too often, tempted even good men to
 “ question God’s conduct in the government of the world.—
 “ The shortness of our transitory lives not permitting us to
 “ continue long enough spectators here, to see above a scene
 “ or two at most of that great play acted by mankind upon
 “ the stage of the world, ’tis no wonder, we are apt to har-
 “ bour sinister thoughts of the contriver of a plot, whose
 “ neither beginning nor end we are acquainted with: which
 “ is no less injurious, than it were to censure the lofty tra-
 “ gedian Seneca, or some other matchless artist, having per-
 “ used but a piece of some tragedy, whereof the latter part
 “ never arrived at our view. But, when once God’s whole
 “ plot (if I may so speak), and conduct in the admini-
 “ stration of the world, shall come to be disclosed; all those
 “ revolutions, and occurrences of empires, states, families,
 “ and particular persons; which men are here so prone to
 “ quarrel with, will there appear so just, so requisite, and so
 “ seasonable, that those very things, which here tempted us
 “ to deny God, shall there engage us to praise him; and we
 “ shall not so properly be satisfied with his providence, as
 “ ravished—Yes, all that unwelcome darkness, that here
 “ surrounded our purblind understandings, will vanish at
 “ the dawning of that bright, and (as St. Peter’s expression
 “ may be interpreted) eternal day, wherein the resolution of
 “ all those difficulties, which here exercised, and perhaps dis-
 “ tressed,

criminality of others, will receive a proportionable recompense in the world to come. CHAP. V.

2. A second objection has been made against the Mosaic dispensation, on account of the numerous rites and ceremonies of the Law. These have been represented as useless and trifling; answering no one good end, and totally unworthy of divine wisdom.

2.
Objection made against the ceremonial part of the Law, as trifling; and answered.

The Jews were a carnal and gross people, unequal to any refined and abstract ideas. Owing to this temper, they were

“tressed, our faith, shall be granted us to reward it. And I must profess (as unfashionable as such a profession may seem in a gentleman not yet two and twenty) that I find the study of those excellent themes, God’s word, and his providence, so difficult, and yet so pleasing and inviting, that could heaven afford me no greater blessing than a clear account of the abstruse mysteries of divinity and providence, I should value the having my understanding gratified and enriched with truths of so noble and precious a nature, enough to court heaven at the rate of renouncing for it all those unmanly sensualities and trifling vanities, for which inconsiderate mortals are wont to forfeit the interest, their Saviour so dearly bought them in it.” BOYLE’S Seraphic Love, p. 154—159.

What a singular contrast is there between the humility of this truly great man, and the ludicrous self-conceit of modern deistical pretenders to philosophy!

perpe-

SECT. perpetually degenerating into a worship of

II. sensible objects, while they forsook their

own religion, which described God as incorporeal, and to be comprehended by the intellect alone. Thus we find, that their ceremonial law, though censured for being deficient in purity, was yet even too pure for their dull and grovelling faculties. Hence the Deity, graciously considering their infirmity, was pleased to remedy it, by lowering the perfection of divine truth to the standard of Jewish abilities. The Law was a kind of preparation for good things to come. Its supporting hands, the rites and ceremonies of the temple, were stretched forth to sustain the yet feeble limbs of childhood; but, when that which is perfect came, then that which is imperfect was to be done away. As, in the investigation of mathematical truth, the human mind requires the support of certain figures; so the ancient Israelites, seeing as in a glass darkly, were unable to admit divine truth, except through the medium of a regular system of typical observances. God himself explains the distinction between clean and unclean beasts, as allusive to the temporary separation between the
Jews

Jews and the Gentiles^h: and, if we examine the arrangement of these different animals, we shall find all the unclean beasts to be emblematical of some vice, and the clean ones of some virtue, which they who are Israelites indeed ought to possess. In a similar manner their various washings were apt representations of internal purity, and their numerous sacrifices were all typical of the one great sacrifice for the sins of all mankindⁱ.

That this interpretation is not fanciful appears from many passages of Scripture, even before the time of Christ; and it is surely equitable to suffer a law to explain its own signification. Thus we read of the circumcision of the heart; and are required to rend our hearts, and not our garments.

“ To what purpose is the multitude of
 “ your sacrifices unto me? saith the Lord:
 “ I am full of burnt offerings of rams, and
 “ the fat of fed beasts; and I delight not

^h Acts x. 9.

ⁱ See Jones's Figurative Language of Scripture. This subject will be considered more at large hereafter.

“ in

SECT. " in the blood of bullocks, or of lambs, or

II. " of he-goats. When ye come to appear

— " before me, who hath required this at

" your hand to tread my courts? Bring no

" more vain oblations; incense is an abo-

" mination unto me; the new moons, and

" sabbaths, the calling of assemblies, I can-

" not away with: it is iniquity, even the

" solemn meeting. Your new moons, and

" your appointed feasts my soul hateth:

" they are a trouble unto me; I am weary

" to bear them. And when ye spread

" forth your hands, I will hide mine eyes

" from you; yea, when ye make many

" prayers, I will not hear: your hands are

" full of blood. Wash ye, make ye clean:

" put away the evil of your doings from

" before mine eyes; cease to do evil; learn

" to do well; seek judgment, relieve the

" oppressed, judge the fatherless, plead for

" the widow^k." Perhaps there cannot be

a better comment upon the meaning of

the ceremonial Law, than what is con-

tained in this passage.

There was moreover an additional reason for the institution of many of the Jewish ordinances; they appear to have been de-

^k Isaiah i. 11.

signed

signed to separate the peculiar people of CHAP. v.
 God from the idolatry of their neighbours.

Thus, several things, in themselves innocent, are forbidden, because they were customary throughout the rest of the world.

“Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard^l. Neither shall a garment mingled of linen and woollen come upon thee^m. Thou shalt not seeth a kid in his mother’s milkⁿ.”

Some rites likewise are enjoined, so very opposite to the superstition of the Egyptians, and striking so completely at the root of one species of idolatry; that they must have made the Jews appear to them

^l Levit. xix. 27.

^m Levit. xix. 19.

ⁿ Exod. xxiii. 19.

“Plutarque nous apprend que les Egiptiens avoient le vin en horreur, le regardant come le sang des impies, qui firent autrefois la guerre aux dieux. C’est de là que vient l’abomination que les Mages, les Gnostiques, les Arabes, les Brachmanes, et les Moines de la Chine, ont pour la fruit des vignes; et c’est pour distinguer son peuple du reste des nations idolatres, que Dieu a introduit sous le Vieux Testament l’usage du vin, aussi fréquent dans ses ofrandes.” *Dissertation Littéraire, &c. par Schmidt. Archæologia, vol. i. p. 244.*

impious

SECT. impious and odious to the last degree.

II. Thus, one principal channel of intercourse
 ————— between different nations was cut off, a communion of religious worship. An ox was worshipped in Egypt under the name of Apis; and throughout the greatest part of the east, that animal was held in peculiar veneration; but among the Jews it was the most usual sacrifice. By this means, an Egyptian idol was forced to pay homage to the true God, and the futility of such worship was shewn in a striking manner to the children of Israel; for weak indeed must be the deity, who is unable to save himself from slaughter. Notwithstanding so wise a precaution, the Jewish nation was addicted to this mode of idolatry above all others; probably from their early connection with the Egyptians. The calf, which Aaron set up for the people to worship, seems to have been merely the customary representation of Apis; and the two calves, which received religious adoration from the kingdom of Israel during the reign of Jeroboam, were most probably the usual Egyptian symbols of Isis and Osiris. In subsequent ages indeed the proneness of the Jews to idolatry was entirely subdued by their frequent sufferings and long

long captivities; and they then became CHAP. V.
 more zealously attached than ever to those
 ordinances, which drew so indelible a line
 of distinction between them and the Gen-
 tiles. This unfociable humour; as it ap-
 peared to the heathens, and their contempt
 for the rabble of Pagan deities, brought
 upon them the hatred of all their neigh-
 bours, and even procured them the appel-
 lation of Atheists.

Tacitus, in his account of the Jewish
 nation, remarkably confirms this last sup-
 position. "Moses," says he, "in order to
 "make the people firmly adhere to him
 "ever after, instituted for them new rites
 "totally opposite to those of the rest of
 "the world. Whatever we venerate as
 "sacred, they consider profane; and on
 "the other hand they practise without
 "scruple, what we deem impious." If,
 in the latter part of this sentence, the His-
 torian is speaking of moral actions, his as-
 sertion is false: but, if he alludes to the
 contempt with which the Jews treated
 idolatry, it is undoubtedly true. Immedi-
 ately after, he adds, "They sacrifice a ram

• Tacit. Hist. lib. v. c. 4.

- .SECT. "to shew their contempt of Jupiter Ham-
 II. "mon.^p; and an ox, which the Egyptians
 — "worship under the name of Apis^q.—They
 "use the rite of circumcision as a badge of
 "distinction, which all profelytes to their
 "religion likewise adopt; and the very first
 "thing taught them is to despise the Gods^r;"
 that is to say, the idols, which they had
 hitherto adored.

The result then of the whole investigation is, that since the Mosaical dispensation possesses these four distinguishing characteristics of authenticity and divinity, we are bound to conclude, that it is a Revelation from heaven, and not an imposition upon the credulity of mankind. The preceding pages however do not contain the only arguments, which may be adduced to prove the matter in question. The completion of an immense number of prophecies, at different periods and in different countries, stamps indelibly the character of divine truth on the sacred volume of Scripture.

^p Who was usually represented by the figure, or at least with the horns of that animal.

^q Tacit. Hist. lib. v. c. 4.

^r Ibid. c. v.

This

This branch of theology, however, is in it- CHAP.
self sufficiently copious to form a distinct v.
subject, and has been already most amply ———
discussed by various authors*. One part
of it shall be considered in a subsequent
portion of the present work ; which, while
it serves to connect the Law and the Gos-
pel, may be viewed at the same time in
the light of an additional attestation to the
authenticity of the Pentateuch.

* Mede, the two Newtons, Kett, &c.

ILLUSTRATIONS AND AUTHORITIES.

P. 21. "Another sort of the Pagan deities, were all the greater parts of the visible mundane system, or corporeal world.—Besides all these, the Pagans had yet another sort of Gods, that were nothing but mere accidents, or affections of substances^a."

P. 23. Macrobius informs us, that the more ancient Romans also were accustomed to use Punic words. "Necnon et Punicis Oscisque verbis usi sunt veteres^b."

P. 30. The various accounts of the deluge, which have been preserved in different countries, have frequently occasioned the error of supposing that many floods have taken place at different periods. Thus Nonnus reckons up three deluges^c. But this opinion will soon be found untenable, if we compare them with each other; for their mutual resemblance is so great, that it more than sufficiently establishes their identity. Tzetzes, with great propriety, asserts Noah to be the same person as Dionysus, and Osiris—*του Νωε, ὃς Νωε, και Διονυσος, και Οσιρις καλεται*^d. He might have added, Deucalion, Ogyges, and Xisuthrus.

P. 33. Nearly the same signification is attributed to *Μαία* by Jamblichus: *Την δι παιδα εκ παιδων επιδυσαν, κατα την Δωρικην διαλεκτον, Μαίαν*^e.

^a Cudworth's Intell. Syst. p. 226, 227.

^b Saturn. lib. vi. c. 4.

^c Dionys. lib. iii.

^d Chil. x. Hist. 335.

^e De Vita Pythag. c. xi.

P. 35. The same notion of the watery nature of the moon is mentioned by Macrobius. "Lunam vero humidiorē
"et velut foemineo sexu, &c.^f"

P. 54. Damascius does not speak of *darkness* as being the sole principle of the universe, according to the Egyptian cosmogony : but joins to it *water* and *sand*. Καὶ Αἰγυπτίους, ἦ μιν μια τῶν ὅλων ἀρχὴ σκοτος ἀγνοῶν, τὰς δὲ δύο ὕδωρ καὶ ψαμμοί, ὡς Ἡραΐσκος ὡς δὲ πρεσβύτερος αὐτοῦ Ασκληπιάδης, ψαμμοὶ καὶ ὕδωρ. Cit. in not. ad Phornaut. Theor. sect. xvii. The Egyptians also conceived darkness to be older than light, Το σκοτὶς τοῦ φῶτος ἡγευὶς πρεσβύτερον. PLUT. Symp. lib. iv. p. 670.

P. 58. Philo Judæus, according to Dr. Allix, "maintains, that the two cherubims, which were over the ark, were the symbols of the two eternal powers of God."^h

Ibid. This form of adjuration is ascribed by the Chronicon Paschale to Hermes Trismegistus. Καὶ ταῦτα ἱερῶς (Ἑρμῆς) πυζάτο λέγων. Οὐρανὸν οὐκίω σὺ Θεοῦ μεγάλου σοφοῦ ἐργῶν Ἰλιὸς ἐσθ. Οὐκίω σὺ φωνῇ Πατρὸς, ἣν ἐφθίγγατο παρὰ τῆς ἡνίκα κόσμου ἀπαντὰ ἐκπρίξατο βυλῆ, φωνῇ Πατρὸς, ἣν ἐφθίγγατο πρῶτισιν τοῖς μοιόγενῃ Λόγον αὐτοῦ^h. The same work mentions a singular response given by an oracle to Thulis, one of the earliest Kings of Egypt, when inquiring, who that Being was, that ruled all things.

Πρῶτος Θεὸς, μετὰ ταῦτα Λόγος, καὶ Πνεῦμα σὺν αὐτοῖς.

Ταῦτα δὲ συμφύλα πάντα, καὶ ἐδομοῖν εἰς ἡν ἵστα

Οὐ κρατος αἰωνῶνⁱ.

P. 59. תנא רבי אליהו ששה אלפי שנה דני עלמא : שני אלפי תוד שני אלפי תורה שני אלפי ימות המשיח : R. "Elias says, Six thousand years are the duration of the
"world. Two thousand are, like the primeval chaos, with-

^f Saturn. lib. i. c. 17.

^g Allix's Judgment, p. 122.

^h Chron. Pasch. p. 47.

ⁱ Ibid. p. 46.

"out form; two thousand are under the influence of the
"Law; and two thousand are the days of Messias^k."

P. 61. The following account of the Otaheitean belief, respecting the divine mode of existence, is not a little remarkable.

"The general name for Deity, in all its ramifications, is
"Eatooa. Three are held supreme, standing in a height of
"celestial dignity, that no others can approach unto: and
"what is more extraordinary, the names are personal appellations:

"1. Tane te Medooa, *the Father*;

"2. Oromattow Tooa tee te Myde, *God in the Son*;

"3. Taroa Mannoo te Hooa, *the Bird the Spirit*."

P. 62. Πυθαγορας—την μοναδα και την αοριστον δυαδα εν ταις αρχαις^m.

P. 64. Καὶ ἄλλον δι' ἄλλων τοὺς Ὀκταὺς ἰφασαν ἀρχηγοὶ εἶναι πάντων. Phornut. Theor. sect. viii. Καὶ Ὀμηρος ταύτην τὴν γένεσιν ὑποτίθει, περὶ τοῦ ὕδατος, Ὀκταὺς, ὅσπερ γένεσις πάντεσσι τετυκται. PLUT. de Plac. Philos. lib. i. p. 875.

P. 65. Τοῦ Χάους δι' ἀνυγίας εἰς καὶ ἡ γῆ. PHORN. Theor. sect. xvii.

P. 66. "Ante Pæana solennis ea παρακαθῆται nempe το
"ἐλεῦν proferri solet. Cui addebant Ἰη, Ἰη, vel Ἰε, Ἰε, ut
"Plutarchus in Theseo testatur his verbis: Ἐλεῦν Ἰου Ἰου
"ἀναφωνοῦσι οἱ παιωνιζόντες ἰαθροισι. Quid aliud vero fuisse in
"initio, το ἐλεῦν Ἰου, vel το ἐλεῦν Ἰη putemus, quam Hebræ-
"orum הַלְלֵי הַלְלֵי hallelu-jah. Qua quidem verborum for-
"mula sæpius in hymnis suis uti solent Hebræi: in prin-
"cipio, ut exhortentur; in fine, ut accinant et accla-
"mentⁿ."

"Non ipsa oracula plus exercebant antiquorum ingenia,
"quam programma illud, το ΕΙ, quod templi (Delphici) fo-

^k Gauhnin. de Vit. et Mor. Mosi, lib. iii. c. 2. See also Laſan. de Vita Beata, lib. vii. sect. 14.

^l Mission. Voyage to the South. Pacif. Ocean, p. 343.

^m Plut. de Plac. Philos. lib. i. p. 876.

ⁿ Dickinson. Delphi Phœnic. cap. vi.

"ribus inscribatur—Omnium, quos scio, rectissime Am-
 "monius (apud Plutarchum) το ΕΙ putat esse *αυτοτελες του*
 "Θεου *προσαγορευσις και προσφωνησις*—Vocavit Deus seipsum
 "יהוה Ehejeh; Græce Ειμι; vernacule *I am*. Quod no-
 "men Dei proprium est; ejusque essentiam diserte signi-
 "ficat; ipsumque a Diis falsis omnium maxime distinguit
 "ac discriminat. Quocirca prisca Græciæ sapientes, ut cu-
 "jus honori templum illud dicarant; quemque ipsi revera
 "colebant, mystice innuerent; sacrosanctum hoc Dei no-
 "men templi foribus inscripserunt; tamen non totum, sed
 "primam ejus syllabam tantum—Quamvis fortasse το ΕΙ
 "non ab ειμι, sed à יה Jah, post varias tamen mutationes,
 "efformatum sit. Hoc autem, percontaberis, ut fieri potuit.
 "Equidem, modo fusius enarranti venia concedatur, osten-
 "dam.

"Primo igitur, יה Jah, quia Græcis ἀρχητος και ανεπηδηγητος
 "erat aspiratio finalis, in ΙΑ vertitur: unde Hesychius ΙΑ,
 "τον Θεον σημαινει καθ' Εβραιους. ΙΑ deinde fit ΙΗ: unde
 "Græci olim το δαιμονιον ιλεον ηξιουν ειναι επιφωνουντες ΙΗ, ΙΗ.
 "Ideoque templum divino cultui dicatum vocabant ιερον;
 "et sacerdotes, ιερεις. Denuo, quia Græcorum αλφαβητος li-
 "teram η Simonidis usque tempora non habuit, at ejus vice
 "Græci, sicut solent, non ΙΗ antiquitus, sed ΙΕ scripserunt.
 "Tandem igitur, ut palam fiat quomodo ΙΕ in ΕΙ transmu-
 "tatam fuerit, pauca præmitti debent. Constat apud eru-
 "ditos non modo Hebræos, Arabes, aliosve Orientales, sed
 "et Græcos olim sinistrorsum scripsisse. Qui primo a dex-
 "tra sinistram versus stylum ducebant; atque ubi ad fini-
 "stram paginæ oram devenissent, inde, quia locus iste prior
 "se obtulit dextrorsum pergebant: istaque linea confecta
 "versus sinistram denuo recurrerant—Græci igitur, Hebræ-
 "orum more, primam lineam sinistrorsum ducebant, ubi
 "vero ad finem prioris lineæ devenierant, secundam, quia
 "locus iste paratior erat, a sinistra inchoabant—His jam
 "præmissis, facile erit explicatu, qua olim ratione ΙΕ in ΕΙ
 "conversum fuerit. Quippe cum Græci scribere Phœni-
 "cum sive Hebræorum more consueverint, vestibulo tem-
 "pli

* pli Delphici non IE sed EI sinistram versus inscripserunt °.

The following remark confirms the supposition, that the Jerombaal of Sanchoniatho is the Gideon of Scripture.

“Diodorus, lib. i. prodit, quod Moses apud Judæos legibus suis inscripserit *τοῖς ἰσὺς ἐπικαλουμένων θεῶν*. Et certe ipsa nominum harmonia indicat, eum, a quo Sanchoniaton Berytius seriem rerum et temporum ab origine mundi habuit, Jerombalum, Jerubbaalum seu Gedeonem fuisse, præsertim cum, isto ex commercio Jerubbaalis seu Gedeonis cum Berytiis, contigerit post ejus fata, ut Israelitæ constituerent sibi Baal Berith in Deum. (Jud. viii. 33.) Fuit autem Baal Berith, dea Βερυθ, cujus mentio fit in iisdem Sanchoniathonis fragmentis apud Eusebium P.”

P. 68. The following is said by Jamblichus to have been the Pythagorean oath allusive to the *Tetractys*.

Οὐ μὰ τοὺς ἀμεινέτην γένη παραδοτὰ τετρακτύς,

Παγὰν αἰνῶνα φύσις, μέγαρα τ' ἐχέουσα^q.

Cudworth inclines to the opinion, that this *Tetractys* is really derived from the *nomen tetragrammaton* of the Hebrews. “The late conjecture of some learned men amongst us seems to be much more probable, that Pythagoras his *Tetractys* was really nothing else but the *Tetragrammaton*, or that proper name of the Supreme God amongst the Hebrews, consisting of four letters or consonants. Neither ought it to be wondered at, that Pythagoras, who, besides his travelling into Egypt, Persia, and Chaldea, and his sojourning at Sidon, is affirmed by Josephus, Porphyrius, and others, to have conversed with the Hebrews also, should be so well acquainted with the Hebrew *Tetragrammaton*, since it was not unknown to the Hetrurians and Latins, their Jove being certainly nothing else.”

° Dickin. Delphi Phœnic. c. x.

P Tribbeehovius de Creat. Mundi. c. i.

q De Vita Pythag. c. xxix.

r Cudworth's Intell. Syft. p. 376.

P. 69. The knowledge, which the Greeks possessed, of the superior holiness of the seventh day, appears further from this citation.

Ἀποκρίσεις (scil. Φοῖβος) τὸν ὄφιν τὸν Πυθωνα, γηγνηζέτω Πυθικὸν ἄγωνα καθ' ἑβδομὴν ἡμέραν *.

The following fragment of Linus, cited by Mr. Bryant¹, is also highly deserving of attention.

Ἑβδομὴ ἐν ἀγαθοῖς, καὶ ἑβδομὴ ἐστὶ γενεδλῆ.

Ἑβδομὴ ἐν πωροῖσι, καὶ ἑβδομὴ ἐστὶ τελευτῆ.

Ἑβδοματὴ δὴ οἱ τετελεσμένα πάντα τετυκται.

Ἐπὶ δὲ πάντα τετυκται ἐν οὐρανῷ ἀγερόντι.

Ptolemy Hephestion assigns the following very singular reason for the perfection of the number *seven*. Θεόδωρος ὁ Σαμοδραξ τοῦ Δια φησὶ γινηδιῖα, ἐπὶ ἑπτὰ ἡμέρας ἀκαταπαύστοι γίλασαι, καὶ διὰ τοῦτο τελείος νομοθετῇ ὁ ἑβδομὸς ἀριθμὸς *.

According to Plato in Macrobius, the soul of the world was generated from the number seven. "Hic numerus " *septas* nunc vocatur antiquato usu primæ literæ, apud " *veteres* enim *septas* vocitabatur, quod Græco nomine " *teftabatur* venerationem debitam numero. Nam primo " *omnium* hoc numero anima mundana generata est, sicut " *Timæus* Platonis edocuit *."

P. 81. The tradition respecting Hercules, the serpent, and the apples of the Hesperides, is stated in a very remarkable manner by Eratosthenes. Speaking of the constellation of the serpent, he says, "This is the same as that, which " guarded the golden apples, and was slain by Hercules. " For, according to Pherecydes, when all the Gods offered " presents to Juno upon her nuptials with Jupiter, the " Earth also brought golden apples. *Juno*, admiring their " *beauty*, commanded them to be planted in the garden of

* Schol. Pind. in Proleg. ad Pyth.

¹ Anal. vol. i. p. 382.

² Nov. Hist. lib. vii. See also Cælius Rhodig. Lect. Ant. lib. xxii. c. 12.

³ Macrobius in Somn. Scip. lib. i. c. 6.

" the

“ the Gods ; and finding that they were continually plucked
 “ by the daughters of Atlas, she appointed a vast serpent to
 “ guard them. Hercules overcame and slew the monster.
 “ In this constellation accordingly the serpent is depicted
 “ rearing aloft its head, while Hercules, placed above it with
 “ one knee bent, *tramples with his foot upon its head*, and
 “ brandishes his club in his right-hand.”

The following coincidence I do not recollect to have seen any where observed : Apollo, Chreeshna, and Hercules, are all personifications of the Sun, and the latter of these deities is represented as clad in the skin of a lion. The second person of the Trinity is usually designated by the name of *the Light*, or *the Sun* ; and in the mysterious hieroglyphic of the cherubim is symbolized by the figure of a lion, the Lion of the tribe of Judah. Philostratus applies to Hercules the title of *the Saviour of men*, σωτηριος τοις ανθρωποις^a.

P. 90. “ Erat olim in sacrificiis Gothorum numeri novenarii observatio admodum accepta—et quamvis diis suis summum cultum hebdomadatim, et quotidie exhiberent ; tamen omni nono mense solenniorem venerationem ipsis impendentes, novem dies sacrificiis rite, ac religiose absolvendis tribuerunt : singulisque diebus novem animantium genera immolabant : quibus etiam humanas hostias adjungebant.”

P. 93. Jamblichus speaks in the following terms of the lapse of the human soul, by which it was deprived of its original communion with God. Ασυμ τοιουτο, ως ε θεος ουμνος ανθρωπος, ηνωμιος τη προσδι τη δια του θεου, επησολιδου ιτερα ψυχη τη επι το ανθρωπινο μορφη ειδος συνημοσμου, και δια τουτο η τη της ανανης και ειμαρμενης γινετο διαφυη^b.

P. 94. “ Prometheus Iapeti filius primus homines ex luto finxit. Postea Vulcanus Jovis jussu ex luto mulieris effi-

^a Erat. Catast. sect. iii. and iv. See also Hygini Poet. Astron.

p. 367, 369.

^b Vita Apoll. Tyan. lib. viii. c. 9.

^c Olai Magni Hist. lib. iii. c. 7.

^d De Myst. sect. vi. c. 5.

“ giem

"giem fecit: cui Minerva animam dedit, cæterique Dii
 "alius aliud donum dederunt; ob idque Pandoram nomi-
 "narunt. Ea data in conjugium Epimetheo fratri: inde
 "nata est Pyrrha, *quæ mortalis dicitur prima creata*." "Pro-
 "metheum aiunt hominem *ex luto* finxisse, quem quidem
 "inanimatum atque insensibilem fecerat. Cujus opus Mi-
 "nerva mirata, sponndit ei, ut si quid vellet de cœlestibus
 "donis, ad suum opus adjuvandum inquireret—Nos Pro-
 "metheum, quasi *πρωτοιας* Θεου: quod nos Latine Dei præ-
 "videntiam dicimus: ex hac prævidentia, et Minerva, quasi
 "cœlesti sapientia, hominem factum. Divinum vero ig-
 "nem, quem voluerunt, animam monstrant divinitus in-
 "spiratam, quæ apud Paganos dicitur de cœlis tracta^d."

P. 95. Justin Martyr observes, how frequently the ser-
 pent was introduced by the ancient idolaters, as a divine
 symbol. Παρά παντι τῶν νομιζομένων παρ' ἡμῶν Θεῶ, ὅφιν συμ-
 βολοὺς μεγά καὶ μυστηρίων ἀναγράφεται^e. Orpheus appears also
 to have been infected with the same superstition. Αἰνὺν
 Ὀρφικοί τὴν τρίτην ἀρχὴν μέλα τὰς δύο γνησθῆναι, δράκοντα δὲ εἶναι
 —ἵχτιν ἐπὶ τῶν ὤμων ὤβηρα, προσώπων δὲ Θεοῦ, κεφαλὰς ταυροῦ καὶ
 λειοτό^f.

P. 96. Philostratus asserts, that trees distilling honey, as
 well as serpents, are sacred to Bacchus. Ἰδὺν κινῆς ἔρπει, καὶ
 ὀφίης ὀρδοί, καὶ θυρσοί, δένδρεα, οἶμαι, μέλι γαζόντα—εἰποὺς δ' αἰ ὧς
 καὶ ἀλαλαξουσιν, οὕτως εἰσὶν αὐταῖς τὰ ἀσθμα^e. It is worthy
 of observation, that this Author particularly mentions *erect*
 serpents as sacred to Bacchus: and this attitude actually
 appears to have been originally that of the serpent, from
 the scriptural curse, *upon thy belly shalt thou go*.

P. 98. A belief indeed in the existence of certain evil de-
 mons, inimical to man, and hostile to God, appears from

^c Hygini Fab. 142.

^d Fulgen. Mythol. lib. ii. c. 9.

^e Apol. ii. p. 55. See also Ælian. de Anim. lib. x. c. 31. and lib.
 xvii. c. 5.

^f Damascius *περὶ ἀρχῶν* cit. in not. ad Phorn. Theor. sect. xxv.

^g Icon. lib. i. c. 18.

Porphyry to have been familiar to the Gentile world. *Ἐ συμμίξια μιν ἦν τὰ τῶν ἀγαθῶν, (scil. δαιμονίων) ὡς καὶ τὰ σωματὰ τῶν φαρμοκευῶν τῶν δὲ κακοποιῶν, ἀσυμμίξα.* Οἱ πῶτε τῇ παθητικῇ ἡμῶν τοῖς περιγίνοι τοποῖ, οὐδὲν ὁ, τι τῶν κακῶν οὐκ ἐπιχειροῦσι δράν. Βίαιοι γὰρ ὕλως καὶ ὑπελοὶ ἐχόντες ἡδὸς, ἐξηρημένοι τε τῆς ἀπο τῆ κρείττονος φυσικῆς εὐδαιμονίας, σφαδρας καὶ αἰφνιδίους, οἷον ἐνιδρας, ὡς τὸ πολὺ ποιοῦνται ἐμπήψεις· πῃ μὲν λαμβάνειν πειρῶμενοι, πῃ δὲ βιάζομενοι. Ταῦτα δὲ καὶ τὰ ὅμοια ποιοῦσι, μεταστῆσαι ἡμᾶς ἐδιδόχης ἀπο τῆς ὀρθῆς ἐννοίας τῶν δειῶν, καὶ ἐφ' ἑαυτῆς ἐπιστρέψαι—Πᾶσα γὰρ ἀκολασία, καὶ πλετῶν ἐλπίς καὶ δοξῆς, δια τούτων, καὶ μαλίστα ἡ ἀπάτη. Το γὰρ ψευδὸς τέλειος οἰκιστὴν βηλοῦναι γὰρ εἶναι θεοὶ καὶ ἡ προεστῶσα αὐτῶν δύναμις, δοκεῖν θεοὺς εἶναι ὁ μέγιστος^h. The power of these evil spirits he afterwards declares to be restrained by the arm of the Almighty—οὐς κατὰπαυσι ὁ θεός, ὁ ἔχων ὑπὸ χεῖραⁱ. Plutarch also mentions some impure spirits, who, according to Empedocles, had been banished by the Gods from heaven. *Πλαζονται, καθάπερ οἱ θεηλαῖαι καὶ οὐρανοπέεις ἐκεῖνοι τοῦ Ἐμπεδοκλείους δαιμονίους,*

Αἰθερίον μιν γὰρ σφε μένος ποττοῖδε διώκει.

Ποῖός δι' ἡδονῆς οὐδὰς ἀνέπυσσι· γαῖα δ' ἐς αὐγὰς

Ἥλιον ἀκαμάνιος, ὃδ' αἰθερὸς ἐμβαλε διναις^k.

Themistius speaks, on the authority of what he calls an ancient Philosophy, not only of evil demons, but also of good spirits, who formerly were accustomed to converse with men in a human form. *Ἀλλ' εἰσὶ καὶ ὁ παλαιὸς λόγος ἀληθὲς εἶναι λίαν, καὶ τῆς ἀρχαίας φιλοσοφίας, ὡς ἀρα κατὰ χρόνους τινὰς ὤρισμένους, πότε μὲν ἀκηραῖοι καὶ θεαὶ δυνάμεις ἐπ' ἀγαθῶ τῶν ἀνθρώπων ἐμβαλίνουσι τὴν γῆν, ἐκ τοῦ οὐρανοῦ καλίουσαι, (οὐκ ἡερα ἐσταμένοι, καδ' Ἡσιόδον, ἀλλὰ σωματὰ ἀμφισσαμέναι παραπλησια τοῖς ἡμίτεροις, καὶ βίον ὑπεδύσαι ἡτῶ τῆς φύσεως, ἐνικεν τῆς πρὸς ἡμᾶς κοινωνίας) πότε δ' ἐμπληκτοί, καὶ ἀλλοκοί, καὶ κρυπτὸν τι σὺν καὶ ἐρινύων θρεμμάτα καὶ γεννημάτα ἐπὶ λυμῇ, καὶ γοῇῃα, καὶ*

^h Euseb. Præp. Evang. lib. iv. c. 22.

ⁱ Ibid. c. 23. See also Jamblichus de Myfter. sect. iii. c. 31. and sect. iv. c. 13.

^k Plut. de vit. ære alieno, p. 830.

απαλὴ διλαίων ἀνδρῶν, θρηῶν πρῆντες, καὶ τεταγμένον, οὐρανὸς ἀκαρεῖς, δακρυοὶ πικανομένοι, ἀντὶ σπασμῶν, αἰὲν λοιμῶν, αἰὲν στυλο-
στικῆς σκηνώσεως τῆν γὰρ τεταγμένον, ὁπότε καὶ αὐτὸς ἀνδρῶνται¹. The
Chaldean oracles exhort the priests to guard against the in-
terruption of the sacrifices by evil demons. "Monent Chal-
daica oracula, ut theurgi diligenter se muniant sacris riti-
bus contra hos impuros daemones; nec tutos nos esse posse,
" *ἵνα μὴ ταῖς ἀπὸ τῶν τεταγμένων φραγδαίμων δυνάμεσι*, ut ait Pro-
clus^m." A similar notion appears to prevail among the
Hindoo. "O king, while we are beginning our evening
sacrifice, the figures of blood-thirsty demons, embrowned
by clouds collected at the departure of day, glide over the
sacred hearth, and spread consternation aroundⁿ."

P. 110. Though I have introduced this prophecy of Zo-
roaster upon the authority of Dr. Hyde, I will by no means
take upon me to pronounce it authentic. I am perfectly
aware, that it is liable to the objection so judiciously brought
by Opsopous against the Sibylline oracles, none of which I
have ventured to cite in the course of the present disqui-
sition. "Esaïas indefinite prædixit, *Eccæ virgo pariet puerum*:
" at Sibylla nominatim, *Eccæ virgo Maria pariet puerum Je-
sum in Bethleem*. Quasi vero propheta minus instinctu
divino agitati futura prædixerint quam Sibyllæ: aut quasi
nomen Jesu ante angeli in Evangelio annunciationem, et
Sibyllis publicatum fuerit. Christi baptismum in Jordane
nullus prophetarum prædixit: at Sibylla et baptismum
illum, et Spiritus Sancti apparitionem in columbæ specie,
multo ante, si credere fas est, præsignificavit. Si ita est,
cur non plus Sibyllis quam prophetis tribuimus?" It
may not however be improper to add, that Onuphrius, after
citing some remarkable acrostic verses of the Erythrean Si-

¹ Themist. Orat. vii. p. 90. See also Lactan. de Orig. Error. lib. ii. sect. 14, 15.

^m Note to Jamblic. de Myst. sect. iii. c. 31.

ⁿ Saccontala, act. iii.

• Præf. ad Sibyl. Orac.

Sibyl, the first letters of which constitute THEOTY. KMETOT. ΘΕΟΤ. ΤΙΟΤ. ΕΘΤΗΡ. ΕΤΑΥΡΟΕ, makes the following remarks. "Hæc autem sunt carmina quæ Sibylla Erythræa de Christo cecinit. Multi vero fuerunt, qui quamquam omnia de Sibylla Erythræa tradita vera esse credant, hos tamen verfos propter rei clarissimum argumentum confictos esse suspicati sunt ab aliquo religionis Christianæ viro, poeticeque non ignaro. Quod nulla ratione fieri potuisse, vel ex hoc maxime liquet, quod diu ante Christi natam edita fuisse comperiantur. Consult enim M. Dullium versus hos legisse, commentariisque suis inseruisse. Quos Rufinus Casariensis se vidisse profectur. Hanc opinionem confirmat: Sibyllas multa per versuum initia significare consuevisse, ut secundo de divinatione docet Cicero, qui de Sibyllis loquens, sic scribit: *Non esse autem illud carmen furentis, cum poeta declinat: est enim magis artis et diligentie quam convulsionis motus: cum vero ea quæ anaxagoras dicitur, quam deinceps ex primis versibus sitis aliquid connotetur, ut in quibusdam Ennianis, quæ Ennius fecit: id certe magis est attentæ animi quam furentis: atque in Sibyllis ex primo versu cujusque sententiæ primis litteris illius sententiæ carmen omnis præstatitur. Hæc scriptoris est non furentis, addibentis diligentiam, non insanæ. Ita Cicero.*"

P. 117. The supposition, that this sacrifice has an immediate reference to the history of Cain and Abel, is strongly confirmed by the following very interesting Hindoo tradition, which appears at the same time to allude to the peculiar manner in which Eve was created. "According to the Puranas, Swayambhuva, or Adima, lived in the north-west parts of India, about Cashmir. There Brahma assumed a mortal shape; and one half of his body springing out, without his experiencing any diminution whatsoever, he framed out of it Satarupa. She was so beautiful, that he fell in love with her. As he considered her as his daughter, being sprung from his body, he was

? Onuph. lib. de Sibyl. p. 20.

"ashamed.

"ashamed. During this conflict between shame and love, " he remained motionless with his eyes fixed on her—Having recovered his intellects, the other half of his body " sprang from him, and became Swayambhuva, or Adima "—Cardamewara is the destructive power united to a form " of clay: Iswara attempted to kill his brother Brahma, " who, being immortal, was only maimed: but Iswara, " finding him afterwards in a mortal shape in the character " of Dacsha, killed him, as he was performing a sacrifice. " Cardamewara is then obviously the Cain of Scripture¹. " Dacsha is further said to have reviled his antagonist; " wishing he might remain always a vagabond on the face of " the earth."

P. 118. The following singular tradition may possibly have some reference to the translation of Enoch. " The Kalmucks, among other idols, worship in a peculiar manner " one, which they call Xacatmuni. They say, that 4000 " years ago, he was only a sovereign prince in India; but, " on account of his unparalleled sanctity, God had taken " him up to heaven alive²."

P. 119. It is said, that the life of man began to be shortened in the days of Japetus. Exactly agreeable to this opinion is the Scriptural narrative. Immediately after the deluge, and consequently at the precise era when Japhet flourished, the longevity of the human race was first curtailed; and henceforward experienced a gradual diminution, till the present age of man became the average standard.

P. 137. In a similar manner, the priests of the Argive Juno was accustomed to abstain from eating the mullet. *Εν δὲ Λαπίαι τοὺς ἱερεῖς τοῦ Ποσειδῶτος οὐδὲν ἐσθλὸν τε παρὰ παν ἐσθίουσας, τριγλὰν δὲ τὰς ἑλισσιν μυτὰς σέβομενους, ἵτι, καὶ τῆς Ἑρας ἐν Ἀργεὶ τῶν ἱερῶν ἀπεχομένην ἐπὶ τιμῇ τοῦ ζώου³.*

¹ Wilford on Mount Caucasus, Asiatic. Ref. vol. vi.

² Ibid.

³ Von Strahlenberg's Siberia, p. 409.

⁴ Plut. de Soler. Anim. p. 983.

P. 137. Artemidorus makes Astarte, the Scriptural Ashtaroth, to be the same as Derceto or Atargatis. Ἰγδυαῖ παλαιῇ ἰοθίουσι πάλιν Συρων τινασθ, τῶν τῆς Ἀστάρτης σέβουμένων.^u And Glycas supposes that she is the same deity as Venus^x.

P. 152. "With Messrs. Wallerius, De Luc, and Whitehurst, it appears to me, that the axis and poles of the earth must have been, before the deluge, perpendicular to the equator. It is not only the most natural, but, in case the centre of gravity was placed in the centre of the earth, seems also the necessary position. Astronomers have not been able to discern the smallest inclination in the axis of any other planet; if there is any, it is at least so small, as to have escaped their observations. The great inclination of ours is incontestably the source of incessant conflicts in the atmosphere, and of many consequent disorders on the surface of the earth. When the centre of gravity was in the centre of this globe, and its axis perpendicular, the attraction of the sun, being equal on all its parts, would keep its course steady, and without deviation, in the track of the equator. It would perform the same journey of one degree exactly in the same given time of 24 precise hours, and its whole revolution in 360 days. The moon in like manner, equally attracted by the earth, would perform its rotation round it in 30 days without fraction. Hence the most ancient computation of years of 360 days, and of months of 30 days, though totally inapplicable to the present months, or to years either solar or lunisolar. It is no small presumption of the once existence of such a year, preserved by ignorance of the reality and reverence for antiquity, till such times as the error was perceived to be too gross, and was by degrees more or less accurately rectified by succeeding generations. The few, who survived the change, and their immediate progeny, confounded to find their ancient division and duration of the year inadequate, tried, as we

^u Onirocrit. lib. i. c. 9.

^x Annal. p. 184.

" find

" find in history, a variety of expedients to conciliate their
 " traditional computation with reality; and the first some-
 " what successful attempt was the addition of five interca-
 " lary days at the expiration of the old year. Precision
 " was certainly become extremely difficult; and has not been
 " ascertained above two centuries. When the centre of gra-
 " vity was changed, the motion of the earth, and of its at-
 " tendant planet, became tremulous and irregular, and no
 " longer kept exactly pace with time. The nutation of its
 " axis became at least more considerable, and its rotation
 " round it somewhat variable; the poles were diverged;
 " and, in consequence, the track of its orbit became equally
 " oblique to the equator. So long as the poles of the earth
 " were perpendicular to the equator, and that its course va-
 " ried not from that line, the days and nights were equal
 " throughout the year; perpetual spring reigned all over
 " the globe; and its temperature was every where moderate.
 " After the change, God finds it necessary to forewarn Noah,
 " that he must expect successive changes of seasons, and vi-
 " cissitudes of heat and cold, such as he had never yet expe-
 " rienced."

Mr. Howard conceives, that this change took place, in
 consequence of the unequal sinking of the antediluvian con-
 tinents. " In the whole northern hemisphere, by much the
 " greatest portion of the circumference is land; in the
 " southern, a still greater proportion is sea. In this the
 " narrowing continents, and even all their considerable ad-
 " joining islands, with the exception of a slip of South Ame-
 " rica, which reaches to lat. 56, finish about lat. 38 south;
 " to which are extended the southern points of Africa and
 " New Holland. All former lands have sunk to give place
 " to a very shallow sea. From this more perfect consoli-
 " dation of the earth towards this southern pole, the centre
 " of gravity of the globe became changed, and removed a
 " good deal nearer to it. From that moment the axis of

✓ Howard's Script. Hist. p. 524.

“ the globe, formerly exactly perpendicular to the equator, “ became diverged ; from thence the rotation of the earth “ round the sun became tremulous, and its course was altered from the exact track of the equator, and became in “ like proportion oblique within the precinct of the zodiac^z.”

The inquisitive reader will find much very valuable information in this work of Mr. Howard.

P. 155. Mr. Bryant maintains, that Osiris was inclosed in his ark, not only on *the seventeenth* day of the month, but even on *the seventeenth* day of the *second* month. “ I cannot “ conclude,” says he, “ without introducing again that memorable passage in Plutarch concerning Osiris going into “ his ark. He says, that it was to avoid the fury of Typhon ; and that it happened on the seventeenth day of “ the month Athyr, when the sun was in Scorpio. Now “ it is to be observed, that there were two festivals, at opposite parts of the year, established by the Egyptians on “ account of Osiris being thus inclosed : one in the month “ Phamenoth, which they termed *εμβασις Οσιριδος εις την Σεληνην*, *the entrance of Osiris into the moon* : the other, of “ which I am here speaking, was on the same account, but “ in autumn. This was the ceremony, *η λεγομενη καθιεξις εις την σφοδρον Οσιριδος*, *the inclosing and fastening of Osiris in “ his tomb or ark*, in memory of his having been in his lifetime thus concealed : which ark they termed *Σεληνη*, and “ other nations *Minoa*, the moon. Plutarch describes the “ season very precisely, when Osiris was supposed to have “ been thus confined. It was in the month Athyr, upon “ the seventeenth day of that month ; when the Etesian “ winds were passed ; when the overflowing of the Nile had “ ceased, and the country became dry : at the time of year “ when the nights grow long, and the days are upon the “ decline, darkness now increasing. It was in short upon “ *the seventeenth day* of the second month after the autumn-

^z Howard's Script. Hist. p. 536.

"nal equinox, when the sun passes through Scorpio: this, "if I mistake not, was the precise month, and day of the month, on which Noah entered the ark, and the floods came. *In the six hundredth year of Naab's life, IN THE SECOND MONTH, THE SEVENTEENTH DAY OF THE MONTH, the same day, were all the fountains of the great deep broken up—In the self-same day entered Naab—into the ark*^a."

P. 162. Even the inhabitants of Otacite appear to have preserved some obscure remembrance of the deluge, the patriarch Noah, and his three sons.

"They have a tradition, that once in their anger the great gods broke the whole world into pieces; and that all the islands around them are but little parts of what was once the great land, of which their own island is the eminent part^b."

They speak likewise of a man born of *the sand of the sea*, who married his daughter. "The daughter bore him *three sons, and three daughters*.—The father and mother dying, the brothers said, Let us take our sisters to wife, and become many. So men began to multiply upon the earth^c."

P. 171. Since an egg was the constant symbol of the world among the ancients, this supposition may perhaps derive some support from the following passage in Hyginus. "In Euphratem de cœlo ovum mira magnitudine cecidisse dicitur, quod pisces ad ripam evolverunt: super quod columbæ confederunt, et excelsæ exclusisse Venerem, quæ postea dea Syria est appellata^d."

The same Author also speaks of the attack made by Typhon or the Ocean upon Venus. "Diogenes Erythræus ait, quodam tempore Venerem cum Cupidine filio in Syriam ad flumen Euphratem venisse, et eodem loco repente Typhona giganta apparuisse. Venerem autem cum filio

^a Anal. vol. ii. p. 336.

^b Mission. Voyage to the South. Pacif. Ocean, p. 344.

^c Ibid.

^d Hygini fab. 197.

" in flumen se projecisse, et ibi figuram piscium forma mutasse: quo facto periculo esse liberatos^c."

Macrobius assigns to Venus the epithet of *the Arkite*, and expressly asserts, that she is the upper hemisphere of the earth—"Assyriorum, apud quos Veneris Architidis—maxima olim veneratio viguit, quam nunc Phœnices tenent: nam physici terræ superius hemisphærium, cujus partem incolimus, Veneris appellatione coluerunt^f." I will not however dissemble, that Scaliger supposes, that *Dercitidis* ought to be substituted for *Architidis*^g.

P. 173. "Janus vero in deorum numerum acceptus est: cui omnis rei initium et finem tribuebant. Hic autem taliter figurabatur—*In sinistra habebat baculum, quo saxum percutere, et ex illo aquam producere videbatur.*" Albrici Philos. de Deor. Imag. c. xiv. Macrobius mentions, that one of the titles of this deity was *Junonius* יונן *the dove*^h.

Plutarch speaks of an ancient medal of Janus, which had the head or the stern of a ship on the reverse, but he was unable to assign any very satisfactory reason for it. Δια το παλαιον νομισμα, τη μεν ειχεν Ιανου διπροσωπον σικονα, τη δε σλοιου προσωπον η προσωαν εγκυχαραραγμενηⁱ;

Varro mentions, that the temple of Janus was built close to certain warm springs. "Lautolæ a lavando, quod ibi ad Janum geminum aquæ calidæ fuerunt^k."

P. 176. In allusion perhaps to these waters of hatred, the Egyptians made a fish the symbol of that passion. Το μισον ιχθυς γραφουσιν^l. Plutarch mentions a singular notion of the ancient Hellenes and Syrians; that there was a kind of affinity between men and fishes. This idea was carried to a yet greater length by Anaximander, who maintained, that

^c Hygini Poet. Astron. lib. ii. 30.

^f Satur. lib. i. c. 21.

^g Conject. in Varr. p. 25.

^h Saturn. lib. i. c. 9.

ⁱ Quæst. Rom. p. 274.

^k Varr. de Ling. Lat. lib. iv.

^l Plut. de Isid. et Osir. p. 363.

men were once in the same predicament that fishes are ; but, acquiring afterwards a sufficient degree of power to extricate themselves, they reached dry land. Οἱ δὲ, ἀφ' Ἑλλης τε παλαιῆς, καὶ παλαιογενεῖς Ποσειδῶνι θυοῦσιν, ἐκ τῆς ὑγρᾶς τοῖς ἀνδρῶποι οὐσίας φυναι δοξαίης, ὡς καὶ Συροί. Διὸ καὶ σβώλαι τοῖς ἰχθύσι, ὡς ὁμογενεῖ καὶ συνίεροισι, ἐπιεικιστέροις Ἀναξίμανδρου φιλοσοφεῖταις. Οὐ γὰρ ἐν τοῖς αὐτοῖς ἐκείνοις ἰχθύσι καὶ ἀνδρῶποις, ἀλλ' ἐν ἰχθύσι ἐγγίγνισθαι τὸ πρῶτον ἀνδρῶπος ἀποφαινεται, καὶ τραφείας ὥσπερ οἱ παλαιῖς, καὶ γενομένους ἱκανοὺς ἑαυτοῖς βοηθεῖν, ἐκκληθῆναι τηλικαῦτα, καὶ γῆς λαβεῖσθαι. Καταπερ ἐν τῷ πυρὶ τῇ ὕλῃ ἐξ ἧς ἀνηφθῇ, μήτερα καὶ πατέρα οὐσαι, ἡσθίειν, ὡς ὁ τοῖς Κηρυκοῖς γαμοὶ εἰς τὰς Ἡσιοδου παρεμβάδων εἰρηκεῖν· οὕτως ὁ Ἀναξίμανδρος τῶν ἀνδρῶπων πατέρα καὶ μήτερα κοῖνον ἀποφηνάς τοῖς ἰχθύσι διεβάλετο πρὸς τῇ βρωσίᾳ^m. Upon similar principles, the greatest part of the heathen gods, being only deified mortals, are said almost universally to be descended from the Ocean. To this cause Aristotle, in a very remarkable manner, ascribes the oath by the waters of Styx. Εἰσι δὲ τινες, οἱ καὶ παμπάλαιος, καὶ πολὺ πρὸ τῆς νῦν γενέσεως, καὶ πρῶτος θεολογησαμένης, οὕτω οἰοῦνται περὶ τῆς φύσεως διαλαβεῖν. Ωκίανον τε γὰρ καὶ Τηθύν ποιῆσαι τῆς γενέσεως πατέρας, καὶ τοῖς ὅροις τῶν θεῶν ὕδαρ, τῇ καλουμένην ὑπ' αὐτῶν Στυγᾷ τῇ ποιητῶν. Τιμιωτάτοι μὲν γὰρ τὸ πρῶτον ὅρκος δὲ καὶ τὸ τιμιωτάτον εἶναιⁿ. Thus also Homer :

Ωκίανον τε θεῶν γενεῖν, καὶ μήτερα Τηθύν^o.

With the same reference to the mythological origin of the greater Gods of the Gentiles, Saturn, Jupiter, Pluto, and Neptune ; or in other words, Noah, Ham, Shem, and Japhet ; the Egyptians, according to Porphyry, represented their deities in a ship floating upon the waters. Τους δὲ Αἰγυπτίους τοὺς δαίμονας ἀπαῖτας οὐκ ἔγιναι ἐπὶ γαίῃ, ἀλλὰ παλίας ἐπὶ πλοίου P. Macrobius styles Saturn "deorum principem^q."

It is worthy of observation, that Ptolemy Hephestion

^m Plut. Symp. lib. viii. p. 730.

ⁿ Cited by Cudworth, Intell. Syft. p. 120.

^o Ibid.

^p Ibid. p. 249.

^q Saturn. lib. i. c. 7.

closely connects the waters of Styx with Arcadia, which, according to Mr. Bryant, is merely *the land of Argo, or the Ark*. Περὶ τοῦ ἐν Ἀρκαδίᾳ Στυγὸς ὕδατος οὕτω φασιν[†]. The same Author also speaks of a person whom he calls *Arke*, and whom he makes to be the daughter of Thaumās and sister of Iris. Ἡ δὲ Ἀρκὴ Θαυμάσιος καὶ Ὀυρανίας, ἧς ἡ ἀδελφὴ Ἰρίς[‡]. The explanation of this allegory is perfectly obvious. The ark is very naturally said to be the daughter of Thaum, *the abyss*, and the sister of the rainbow. Ptolemy further joins this Arke with the Titans, who were probably no other than the antediluvian Nephelim; see p. 209. though, with an inconsistency by no means uncommon among the ancient mythologists, he supposes, that she joined that lawless race in their war against the Gods[†].

Argo indeed, or the ark, if we may venture to esteem them synonymous, is not always represented as the ship of Jason. Danaus, that is Δαναός, is said to have sailed in it, and it was built by Divine Wisdom. “ Porro scribit vetus “ Arati phænomenon interpretes, Danaum ab Ægypto se “ fratre propripientem auxilio Minervam invocasse, a qua pri- “ mum sit compacta navis, quæ Argo est appellata.” With a similar allusion, the daughters of Danaus are said to have first brought water to Argos.

Ἀργὸς ἀνδρῶν τοι Δανααὶ θίσαν Ἀργὸς ἑνδρόν[‡].

Thus also the Scholiast upon Apollonius: Ταύτην (scil. Ἀργὸν) δι φασὶ πρῶτην ναὺν γινέσθαι μακρὰν. Ἄλλοι δὲ λέγουσι, Δαναοὺς διωκομένους ὑπὸ Ἀιγυπτίῳ, πρῶτον καλίσκευασθαι, ὅθεν καὶ Δαναΐς ἐκληθῆν[‡]. The dove being constantly associated with Venus, the expressive symbol of the renovated world, and the ship Argo being the same as the Baris of Osiris, or in other words the ark of Noah; we shall find no difficulty in

[†] Nov. Hist. lib. iii. See also Stobæi Eclog. Phys. lib. i. p. 130.

[‡] Nov. Hist. lib. vi.

[§] Ibid.

[¶] Coelius Rhodig. Lect. Ant. lib. xxix. c. 15.

[×] Ibid. lib. x. c. 17.

[‡] Schol. in Apoll. Arg. lib. i. ver. 4.

accounting for the tradition, that Juno. (Ἥρη Junch, *the dove*) was peculiarly favourable to Jason and the Argonauts. Hence Orpheus represents that hero as addressing his tutelary goddess in a season of extreme danger :

——— ὃ δ' ὡς κλυὲν ἐκτομον αὐδήν,

Χειρὰς ἐπ' αὐτῆς σφενδαλίτο ποτῆαν Ἥρην²

Τῇδ' ἄρ' ἐκ μακάρων περισσὴν κύνεισκειν.

Ἢ δὲ παρ' εὐχολῆσιν ἐφ' ἑσπεῖο καθήμεναι πλεῖ³

Ἐξοχα γὰρ μεροπῶν ἡγάξετο καὶ φιλεῖσκειν

Διὸς δὲν ἥρωα περιλάττει. Λίσσεται νύα,

Καὶ ῥα καλῶσαμένη ἐπιτάλλει Τριτογενεῖ⁴

Καὶ οἱ φθγγεῖν αὐτῇ τικίματα ῥα,

Ἢ καὶ ὑπ' ἐλατινῶν ἐρετμοῖς ἀλμυρὰ βυδῆ

Πρῶτ' ὑπὲρ ἐπὶ πηγεῖσι, τρίβους δ' ἤρυσσε θάλασσης⁵.

In another part of his Argonautics, the poet describes the same deity as sending a prosperous wind for the ship Argo.

Καὶ τότε δὴ λόγον ἔροι ἐπιπρόσθε μοσδαί

Ἥρῃ Ζητὸς ἀκοίτις, ἐπειγέτο δ' εἰς ὕλον Ἀργῶ⁶.

According to Apollonius Rhodius, Jason procured the favour of Juno, by his piety towards her, when she was proving in disguise the religion of his contemporaries. He introduces the goddess as speaking in the following terms :

Καὶ δ' ἄλλως ἐστὶ καὶ πρὶν ἐμοὶ μέγα φίλτατ' Ἰησάν,

Ἐξ ὅτ' ἐπὶ προχοῇσιν ἄλκις πλεόδοτος αἰαυρῶ,

Ἀσδρῶν εὐνομῆς περιρμένη ἀντιβόλῃσιν,

Θηρὸς ἑξαιων. Νιφίτῃ δ' ἐπαλυνέτο πάντα,

Οὐρεὰ καὶ σκοπῖαι περιμήκεις· οἱ δὲ καὶ αὖλιον.

Χαιμαῖρ' οἱ παναχρεῖα κυλινδόμενοι φορεῖοντο.

Γρῶν δὲ μ' εἰσαμένη ὀλοφύρετο, καὶ μ' ἀγαιεράς

Ἄντος τοῖς ὤμοισιν διακροάσας φέρει ὕδωρ.

Τῇ νῦν καὶ ἀλλήλοισι περιτίττεται⁷.

It is rather a singular circumstance, that almost every

² Orph. Argon. ver. 59.

³ Orph. Argon. ver. 355.

⁴ Apoll. Argon. lib. iii. ver. 66.

word,

word, which comprehends the radical *Arc*, bears a signification more or less connected with the history of the deluge.

The *Argo*, according to the Scholiast upon Apollonius, was the first *long ship*: אֶרֶץ *arc* in the Heb. signifies *length*, whence אֶרֶץ אֲמִיב *Arca amib* will be *navis longa*: The ark was a kind of *strong hold* to the Noetical family, and proved amply *sufficient* to *repel* the violence of the waves: hence *arx*, a *citadel*; *ipros*, a *bulwark*; *ipru*, to *repel*; *argine*, Ital. a *bank* to *resist inundations*; *arceo*, to *drive away*, to *save*, to *protect*; *apruu*, to *repel*, to *assist*, to *be sufficient*; *arganeau*, French, the *ring of an anchor*. In the ark a number of persons was gathered together from the midst of the waters, while the rest of their fellow creatures were plunged beneath the waves: *apros*, a *net*; *apros*, a *species of fish*. The ark was the *beginning* of the renovated world: *apruu*, a *beginning*; and its Latin derivative archæus, *ancient*. The form, in which a ship is constructed, is that of a curve: *arcus*, a *bow*, an *arch*; *arçon*, French, and *arcione*, Italian, a *saddle*. In the ark, Noah and his family were *bidden*, and *confined*, till the waters of the deluge had abated; hence the Egyptian festival respecting the finding of Osiris, and the etymon of the name Saturnus, *Satur-Nub*, the *hidden Noah*: *arcum*, a *secret*; *arcum*, *bidden*; *arcto*, to *crowd together*; *arctatio*, a *straightening*, or *crowding*; *ipru*, *ipru*, to *confine*; *ipruu*, a *keeper*; *ipros*, a *place of confinement*; hence also, and possibly with an allusion to the oath of God when the waters of the deluge had abated, *ipros*, an *oath*. As the ark was built during a period, in which the *anger* of God was signally displayed; and as one of the many deities known by the common name of Bacchus seems evidently to be the Scriptural Noah^c; we may perhaps from this circumstance derive *opyu*, *anger*; and *opyu*, the *mysterious rites of Bacchus*.

P. 179. In the mythology of the ancients Rhea is said to be the wife of Saturn, who appears to be no other than the patriarch Noah. It is a remarkable circumstance, that,

^c Bryant's Anal. vol. ii. p. 86.

according to Dámaseius, the number *eight* was consecrated in a peculiar manner to this goddess. The reason of it indeed was unknown to him, and hence he is reduced to account for it in the following absurd manner: Τῇ Ῥεῖ ἡ Οὐρδὰς προσήκει, ὡς ἐπὶ φαν κτηθείση καὶ τὰς διαιρέσεις, καὶ οὐδὲν ἥττον ἰσότης παρὰ καὶ κυβικῶς^d. If this were the true cause, the number *six* surely, and not the number *eight*, would be sacred to the goddess; for it is almost superfluous to observe, that a cube has *six*, not *eight* sides.

P. 181. Mr. Bryant conceives the more ancient Bacchus to be another deification of Noah. He is said to have been twice born; to have been exposed in an ark, and miraculously preserved; and to have been the same person as the Egyptian Osiris^e. Hence, like the fabulous centaur, he is connected with the well known emblem of *the ox*. Mr. Bryant has cited the verse of Orpheus,

Ελθε μακαρ Διόνυσε, πυρισπορε, ΤΑΥΡΟΜΕΤΩΠΕ;

To it may be added the following passage. Διατὶ τοι Διόνυσος αἱ τῶν Ἡλείων γυναικες ὕμνευσαι παρακαλῶσι ΒΟΕΩ ποδὶ παραγίνοισθαι πρὸς αὐτάς; Ἐχὺ δ' οὕτως ὁ ὕμνος, Ελθὺν ἡμῶ Διόνυσε ἈΛΙΟΝ ἐς ἵασι ἀγροί, συν χαρίεσσιν ἐς ἵασι τῇ ΒΟΕΩ ποδὶ θύων· αἶτα δὲ ἐπαύεσιν, Αἶε· ΤΑΥΡΕ—After giving various answers to this question, Plutarch concludes with inquiring, whether the title of *Ταυρος* might not be given to Bacchus, ὅτι καὶ ἀροτρῶν καὶ σποροῦ πολλοὶ τοι θεοὶ ἀρχηγὸν γέγονται νομίζουσι^f; In this extract three particulars are observable; that a bull was the emblem of Bacchus, that his temple was connected with the sea, and that he was the supposed inventor of agriculture. He is also represented by Philostratus as sailing in a ship decked with vine-leaves and ivy^g.

A considerable degree of confusion however is superinduced over this part of ancient mythology, by the appli-

^d Cit. in not. ad Phorm. Theor. sect. vi.

^e Anal. vol. ii. p. 80.

^f Plut. Quæst. Græc. p. 299.

^g Icon. lib. i. c. 19.

cation of the same name *Bacchus* to several totally different persons^b. The Grecian *Dionysia* I have ventured to interpret as allusive to the fall; and the history of the Indian *Bacchus*, I am firmly persuaded, has not the least connection with the patriarch *Noah*. *Bochart* supposes *Bacchus* to be *Bar-Chus*, the son of *Cush*^c; in the Hindoo mythology this deity is styled *Rama*^d; and if we turn to the sacred page, we shall find one of the sons of *Cush* designated by that very appellation. "And the sons of *Cush*; *Seba*, and *Havilah*, "and *Sabtah*, and *RAAMAH*^e." The coincidence of the whole is so remarkable, that it almost precludes the possibility of doubt, respecting the identity of the Indian *Rama*, and the Scriptural *Raamah*. *Bochart* indeed supposes his *Bar-Chus* to be *Nimrod*; but he probably would have been induced to alter his opinion, had the mine of Hindoo literature been sufficiently explored at the period in which he flourished.

P. 182. The original passage in *Eratosthenes* is as follows. Ἀργῶν. Αὐτὴ διὰ τὴν Ἀθήνας ἐν τοῖς ἀγροῖς ἐσιγχαθ' ἑρῶντῃ γὰρ αὐτὴ ναὺς καλίσκουασθῃ, καὶ ἀρχῆθεν ἐτεκίοντο δ' ΦΩΝΗΣΣΑ δὲ γινόμενῃ, πρῶτῃ τὸ πειλαγὸς διπλεῖ ἀβάλοι οἱ, ἐν ᾧ τοῖς ἐπιγινόμενοις παραδειγμὰ σαφέστερον^f.

Callistratus also speaks of the *Argo* being oracular. Εἶτα μὲν τὸ Ἀργεῖον σκαφος ἀμφωτοῖς γινέσθαι πεισομαδᾶ^g, κ. τ. λ. and *Valerius Flaccus* styles it *fatidica ratis*^h. This notion perhaps arose from the responses, if I may use the expression, which the dove brought to *Noah* into the ark. *Apollodorus* describes the *Argo*, as addressing the mariners, and

^b *Arrian*. de Exp. Alex. lib. ii. sect. 16.

^c Vide supra, p. 95.

^d *Geog. Sac.* lib. i. c. 2.

^e *Maur.* Hist. of Hindostan, vol. ii. p. 131, 132.

^f *Gen.* x. 7.

^g *Catast.* c. xxxv.

^h *Callist.* Statuæ, c. x.

ⁱ *Val. Flac.* lib. i.

com-

commanding them to sail to Italy¹: and Sextus Empiricus represents her as the first vessel, that ever made a voyage. *Kakē tēi navtikiāi de tēi Argēi prōtōtēlouē ti skaphē dia tēs igōrēs parōdōphamēi.* Adv. Phyc. lib. ix. p. 556. See also Osh. Argon. ver. 1157.

The name of Argo is still preserved by the Hindoos, and closely connected with their history of the deluge. “The summit of *C'haifa-gbar* is always covered with snow; in the midst of which are seen several streaks of a reddish hue; supposed by pilgrims to be the mark, or impression made by the feet of the dove; which Noah let out of the ark. For it is the general and uniform tradition of that country, that Noah built the ark on the summit of this mountain, and there embarked: that, when the flood assuaged, the summit of it first appeared above the waters, and was the resting place of the dove, which left the impression of her feet in the mud, which with time was hardened into a rock. The ark itself rested about half way up the mountain, on a projecting plain of a very small extent.—With respect to the footsteps of the dove, they are known only by tradition, for the inhabitants of that country assert, that they have never heard of any body going up so high on account of the ruggedness of the mountain, and of the snow.—The *Pauranics* insist, that, as it is declared in their sacred books, that *Satya-vrata* made fast the ark to the famous peak, called from that circumstance *Neu-banda*, with a cable of a prodigious length, he must have built it in the adjacent country.—This place is resorted to by pilgrims from all parts of India, who scramble up among the rocks to a cavern, beyond which they never go. A few doves, frightened with the noise, fly from rock to rock: these the pilgrims fancy to be their guides to the holy place, and believe, that they are the genuine offspring of the dove which

¹ Apoll. de Dis, p. 65.

“ Noah

"Noah let out of the ark.—Satyavrata having built the
 "ark, and the flood increasing, it was made fast to the peak
 "of *Nau-banda*, with a cable of prodigious length. Dur-
 "ing the flood, Brahma or the creating power was asleep
 "at the bottom of the abyss: the generative powers of na-
 "ture were reduced to their simplest elements, the *Linga*
 "and the *Yoni*, and assumed the shape of the hull of a ship,
 "since typified by the *Argba*, whilst the *Linga* became the
 "mast. Mahadeva is sometimes represented standing erect
 "in the middle of the *Argba* in the room of the mast. In
 "this manner they were wafted over the deep, under the
 "care and protection of Vishnu. When the waters had
 "retired, the female power of nature appeared immediately
 "in the character of the dove.* Since in this tradition the
Yoni, and not *Yupannion*, however preposterously, is so closely
 connected with the dove, יונה *Yoneb*, or *Yoneh*; and since the
 Greeks are to this day denominated by the Hindoos *Yonijas*,
 or worshippers of the *Yoni*†; there can remain little doubt
 with respect to the propriety of Mr. Bryant's derivation of
 the word *Ionian* from *Yoneb*, or *Ioneb*, a dove, rather than
 from *Javan*, one of the sons of Japhet, as Bochart and others
 have done.

P. 187. Though I cannot believe, that Hercules has, ge-
 nerally speaking, any connection with Sampson; yet there
 is a circumstance related of the *Tyrian Hercules*, which may
 possibly have an allusion to the death of the Israelitish cham-
 pion. "When Hercules came into Egypt, the natives, hav-
 "ing adorned him with garlands, led him out in solemn
 "procession to be sacrificed to Jupiter. He made no resist-
 "ance, till they had brought him before the altar; when,
 "suddenly exerting all his strength, he slew the whole mul-
 "titude‡." Glycas supposes Sampson and Hercules to have
 been contemporaries§.

* Wilford on Mount Caucasus, in *Asiat. Res.* vol. vi.

• Ibid.

• Herod. lib. ii. c. 45.

• Annal. p. 164.

P. 192. The escape of Saturn into *Italy* and the history of the ship *Argo* certainly appear to have some degree of connection with each other. *Αὐτὸν* (scil. *Αργοναύτην*) ἡ ναὺς φθγγεται, μὴ ληξίῳ τῆς ὀργῆς τοῦ Διὸς, ἢ μὴ πορευθέντις εἰς τῆς ΑΥΣΟΝΙΑΝ, — οἱ δὲ — παραμυψάμενοι ΤΥΡΦΗΝΙΑΝ. κ. τ. λ. ^x.

P. 194. Some traces also of the name of Japhet may be found in that of Neptune. Part of the blessing pronounced upon this patriarch is *יִפְתָּה אֱלֹהִים* *יִפְתָּה*, *God shall enlarge or persuade Japhet*: but the niph'al participle of *פָּתַח* will be *נִפְתּוּי* *Neptui, the enlarged, or persuaded one*^y. Thus both Japhet and Neptune may easily be derived from the same radix *פָּתַח*, merely by the addition of different servile letters. Though the Hebrew language admits of these changes more perhaps than any other, yet examples may easily be brought from modern dialects of *undoubted* derivation, which *prima facie* would appear equally far-fetched. Thus the English *John* and the Dutch *Hans* are, precisely the same appellatives, and derived from the very same original *Johannes*; the English taking the first half of the word, and the Dutch the second.

P. 196. Damascius also ascribes the commencement of a new order of things, or a kind of new creation, to Rhea and Saturn. Ἡ Πῖτα τοῦ Κρόνου εἰς ἀλλῆς διακοσμήσει προαγῶι τα γειγνημένα ^z. And Sallust hints at the connection between Noah and the watery element, by declaring *Κρόνον μὲν ὕδωρ, Saturn to be water*^a. Thus also Macrobius, “*Sphæra—Saturni* “*aqua* ^b,” and Stobæus, *Δακρυ μὲν εἰς Κρόνον* ^c.

The Gothic idol Seater, like the classical Saturn, appears to allude to the history of the patriarch Noah. Verftegan, from Johannes Pomarius, gives the following description of the statue of this deity. “First, on a pillar was placed a

^x Apoll. de Dis, p. 65.

^y Bochart. Geog. Sacr. lib. i. c. 1.

^z Cit. in not. ad Phorn. Theor. sect. vi.

^a Sallust. de Diis et Mundo, c. iv.

^b Macrobius in Somn. Scip. lib. i. c. 11.

^c Ecl. Phys. lib. i. c. 9. See also Cælius Rhodig. lib. i. c. 4.

“*pearcb,*

“ *pearce*, on the sharp prickled back whereof stood this idol.
 “ He was lean of visage, having long hair, and a long beard,
 “ and was bare-headed, and bare-footed. In his left hand
 “ he held up a wheel, and in his right he carried a *pail*
 “ of water, wherein were flowers and fruits. His long coat
 “ was girded unto him with a towel of white linen ^d.”

P. 197. The notion of a triple division of the world seems indeed to have been perfectly familiar to the ancient Pagans.

Τριχθα δι παλαια διδασαι ινατος δ' εμιορι τιμης ε.

The same triple division of the world is mentioned in a fragment of the oracles of Zoroaster, preserved by Proclus.

Εις τρια γαρ νης υπε πατρος τεινισθαι απαιλα,

Ου το διελω καλεινυσι, και ηδη πανι ετετμητο ^f.

P. 200. It may perhaps be objected to this system, that, although the Greek historians universally maintain the migration of the Hellenes from Egypt, or Phenicia, and consequently point out their Hammonian origin; the inspired penman represents the isles of the Gentiles to have been peopled by another great branch of the Noetic family, the descendants of Japhet. How then are the two accounts to be reconciled? Upon further inquiry we shall find, that these writers, so far from opposing the declarations of Scripture, remarkably corroborate them. Without descending to any very minute particulars, they assert in general terms, that the Hellenes, upon their arrival in Greece, found it already peopled by an ignorant and barbarous race. Thus Hecateus, according to Strabo, relates, that before the invasion of the Hellenes, the Peloponnesus, and indeed nearly the whole of Greece, was inhabited by barbarians^g. In a similar manner Plato allows the superior antiquity of the barbarians^h; and Pausanias declares, that the greatest part

^d Restit. of Dec. Intell. p. 64.

^e Homer. apud Stobæum de Ber. Nat. Tit. xxv.

^f Stanley's Chald. Philof. p. 41.

^g Strabo, lib. vii. p. 321. cited in Anal. vol. i. p. 182.

^h Plat. Crat. cited in Anal. vol. i. p. 182.

of

of what is now called Greece was once in the hands of the barbarians¹. The narrative of Herodotus is doubtless somewhat confused, yet he also accurately distinguishes between these two different races of men, the first of which he styles Pelasgic, and the second Hellenic. The Pelasgi were the aborigines of the country, and *they had never been known to migrate*; on the contrary, the Hellenes were remarkable for their wanderings. Το μὲν, Πηλαγγοί, το δὲ, Ἑλλήνων ἔθνος· καὶ το μὲν, ὡδαμη καὶ ἐξιχωροῖ· το δὲ, πολυπλανητοὶ καὶ βλά². Nor were these Pelasgi confined within the narrow limits of Greece proper. Some of them are said by the same Historian to have inhabited Thessaly, and to have been seated upon the banks of the Hellespont. Though they were afterwards either gradually lost among the Hellenes, or driven into more northern countries; yet originally, as it might naturally be expected, they were by no means friendly to their invaders. Hence, one tribe of them is enumerated by Homer among the allies of the Trojans³.

The difference between the Pelasgi and the Hellenes is likewise strongly marked by the dissimilitude of their respective languages; the former speaking originally a dialect compounded of the Punic and the Ethiopic⁴, the latter the barbaric tongue of their ancestors. What that particular tongue was, Herodotus acknowledges himself at a loss to determine⁵. A comparison of these various testimonies of Pagan authors with the Mosaic narrative, will leave us but little room to doubt of the identity of the Pelasgic barbarians, and those children of Japhet, who are said in Scripture to have peopled the isles of the Gentiles. The same circumstance moreover will at once satisfactorily account for the knowledge, which the Hammonian Hellenes had of the name of *Japhet*, or with the Greek termination, *Iapetos*;

¹ Pausan. lib. i. p. 100. cited in Anal. vol. i. p. 182.

² Herod. lib. i. c. 56. see also lib. ii. c. 51, 52.

³ Hom. Iliad. lib. ii. ver. 840.

⁴ See Liter. Antiq. of Greece, sect. iv.

⁵ See also Diod. Sic. lib. iii.

and point out to us, how the primitive Greek received a variety of exotic words from the Celtic language^o.

Jamblichus, upon the authority of certain Babylonian records, asserts that Hellen was the son of Jupiter, or in other words of Ham; and assigns to him three sons, Dorus, Xuthus, and Eolus. *Εν δὲ τοῖς Βαβυλωνίων ἀπομνημόνεοις, Ἑλλήνα γενέσθαι Διὸς· τοῦ δὲ Δωρὸν, καὶ Ξούθον, καὶ Αἰόλαν*^p. So strongly was the persuasion of their foreign extraction rivetted upon the minds of the Hellenic Greeks.

A tribe of these wandering Dorians, according to Ammianus Marcellinus, was seated upon the coasts of Gaul, where, like their brethren in Greece, they had encroached upon the primitive inhabitants of the country^q.

P. 201. The following striking citation from Herodotus confirms the belief of the identity of Noah and Menes; while, at the same time, it pointedly alludes to the state of the earth in the days of that Patriarch, when the retiring waters of the deluge must necessarily have left behind them a variety of extensive swamps and morasses. "The Egyptians assert, that Menes reigned THE FIRST OF MEN; and that the whole of Egypt, except the nome of Thebes, was, in his days, ONE IMMENSE MARSH^r."

P. 201. Mr. Bryant has written largely and well upon the Arkite worship, and the various corruptions of the name of *Noah*, one of which he supposes to be Inachus. I do not recollect, that he cites the following very curious passage. "*Inachus Oceani filius ex Archia sorore sua procreavit Phoroneum, qui primus mortalium dicitur regnasse. Homines ante secula multa sine oppidis legibusque vitam exegerunt una lingua loquentes, &c.*" Plutarch also speaks of the

^o See Liter. Antiq. of Greece, sect. iv.

^p De Vit. Pythag. c. xxxiv.

^q Ammian. Marcell. lib. xv. c. ix.

^r Herod. lib. ii. c. 4.

^s Hygini fab. 143.

connec-

connection between Inachus and water. *Ιναχος ποταμος* ἐστὶ τῆς Ἀργείας χώρας—Ὠκεανου παῖς[†].

P. 202. Perhaps the opinion of Minerva's being connected with the history of the deluge may be strengthened by a passage in the Argonautics of Apollonius, in which Thebes (תְּבֵר, Thebeh, *the ark*) is said to be sacred to that goddess.

Ἔστι γὰρ πόλις ἄλλος, ὃν ἀθανάτων ἱέρηες

Πεφραδον, οἱ Θέης Τριτωνίδος ἐκγεγαασιν[‡].

P. 206. The Chronicon Paschale supposes, that the common Homeric epithet *Μυροπες* alludes to the confusion of languages at Babel. Ὅθεν καὶ Μυροπες αὐτοὶ κεκλησῖαι διὰ τὴν μιμερισμένην φωνήν[‡]. It is not however perfectly clear, whether any real confusion of languages did take place at that period. The word in the Hebrew is *לשון* *lip*; but the term generally used in the sense of *language* is *לשון* *tongue*. From this circumstance it seems probable, that the *pronunciation* of the builders of Babel was effected, rather than their *language*; and that, when the dispersion was completely effected, the confusion ceased. Accordingly we find, that the patriarchs, in their various travels, never experienced any difficulty in conversing with the natives of the countries through which they passed. Diversity of languages appears to have been occasioned rather by the gradual lapse of time, and other accidental circumstances, than by any sudden and miraculous interposition. Hence we may observe, that the office of an interpreter is mentioned for the first time in the history of Joseph and his brethren^γ.

P. 212. "Censeo itaque—fuisse eam turrim ipsum illud
" *בנין*, quod facere sibi voluerunt, ne dispergerentur. Ido-
" nea ergo fuerit, necesse est, ad dispersionem istam impedi-
" endam, et ita *το בנין* quoque significare hic debeat non

[†] Plut. de Fluv. p. 1160.

[‡] Apoll. Argon. lib. iv. ver. 259.

[‡] Chron. Pasch. p. 26. and Glycæ Ann. p. 128.

^γ Gen. xlii. 23.

" *nomen*,

" *nomen, sed signum, monumentum, indicium*, quo hominibus
 " in longinqua camporum errantibus, ut solent Nomades
 " cum suis gregibus, declaratur, simulac intra circulum,
 " unde conspici illud posset, rediissent, ubi esset eorum urbs,
 " et sedes fixa, ut et quo itinere ea sit repetenda^a." I can
 however by no means assent to the supposition of this Au-
 thor, that the tower was entirely unconnected with the rites
 of idolatry; and still less to his singular opinion, that the
 building of it was free from all criminality, and in no re-
 spect offensive to God.

P. 216. If we adopt the hypothesis, that the waters of
 Styx allude to the deluge, and that the Titans are the ante-
 diluvian Nephelim, who were at length utterly destroyed by
 that tremendous manifestation of God's wrath; we shall see
 a peculiar propriety in the mythological genealogy of Styx,
 and in the reason which is given of her being so highly ho-
 noured by Jupiter. " From Styx, the daughter of *Ocean*,"
 says Apollodorus, " sprung *Victory, Power, Jealousy, and*
 "*Force*. But Jupiter appointed an oath to be taken by the
 " waters of Styx, which flow from a rock in hell, because
 " he wished to pay her honour, *on account of her having af-*
 "*flicted him with all her children in his war against the Ti-*
 "*tans* ^a." When, in addition to this passage of Apollodorus,
 we recollect that Plato fixes Tartarus and the four rivers of
 hell in the *centre* of the earth, connecting them closely with
 the ocean^b; we are almost constrained to revert to the Scrip-
 tural declaration, *the fountains of the great deep were broken*
up. Before this subject be entirely dismissed, I cannot help
 once more mentioning my consciousness of its very great
 difficulty and obscurity; adding at the same time in the
 words of Tully, " *Refellere sine pertinacia, et refelli sine*
 "*iracundia, parati sumus*."

P. 217. The supposition, that Typhoeus is only a per-

^a Perizonii Orig. Babyl. c. xi.

^a Apol. de Dis, p. 7.

^b Phædo, sect. 60, 61, 62. Eclog. Phys. lib. i. p. 130.

sonification of the tower of Babel, may perhaps be confirmed by this verse of Homer :

Εἰς Ἀρμενίαν, ὅθι φασὶ Τυφώος ἑμμεναι ὑπάραις^c.

If we may venture to pronounce the Arimeans of the Poet to be the same as the Arameans, or Mesopotamians, of Scripture, the very site of the ruins of Babel will be accurately pointed out.

P. 228. Has the following tradition any allusion to the crime of Lot, the kinsman of Abraham ? “ Myrrha, cum patrem suum amaret, *inebriavit*, et sic cum eo concubuit^d.” The country at least, in which this deed is said to have been committed, agrees tolerably well with that of Lot. “ Cinyras Paphi filius rex *Affyriorum*^e.” The same story is related also by Fulgentius. “ Myrrha patrem suum amasse dicitur, *cum quo ebriato concubuit*^f.” According to Antoninus Liberalis this Myrrha was born in *mount Libanus*^g.

P. 229. Though Chronus or Saturn appears evidently to be the patriarch Noah, yet in this instance he is certainly confounded with Abraham. Clasenius makes a curious remark upon this deity. “ Moloch, quem Chananæi et Israhælitæ venerati sunt, Saturnum fuisse, ex eo patet, quod Phœnicas eidem Saturno homines mactasse dicuntur a Porphyrio, sicut etiam Tyrii. Hunc Pœni contracte *Baal* pro *Baal* nominabant, et hunc cultum Tyrii sive Phœnices et Sidonii ad Carthaginienes seu Pœnos transmissæ^h runt. Quem Babylonii *Bel* fuisse asserunt, hucque cultum traxisse Septentrionales, qui ab hoc idolo mare *Balticum* de *beltis* *scbe* *zee* dixerunt, forsitan ab illa fabula, qua Saturnus filios suos devorasse fingitur, et ingluvie in alvum devorando transmississe dicitur, quod approbant varia vocabula *Baldadig*, quod malum nefarium denotat, et Hebraice per *boteach* atque *betach*, Anglice *bold*, atque

^c Hom. Iliad. lib. ii. ver. 783.

^d Hygini fab. 164.

^e Ibid. fab. 242.

^f Mythol. lib. iii. c. 8.

^g Metam. c. xxxiii.

“ Gothice

"Gothice *baltia* exprimitur. Item apud Belgas, Germanos, Saxones, *de beauth, de belb, de balb*, Anglos *belly*, quod vocabulum ventrem denotat^b." The fable of Saturn devouring his children, with the exception of Jupiter, Neptune, and Pluto, probably arose from the universal destruction of mankind by the deluge, with exception only of Shem, Ham, and Japhet. Mr. Gibbon somewhere in his History of the Decline and Fall of the Roman Empire, mentions a great Gothic family, which bore the name of *Balti*, possibly from a similar veneration of the idol Baal.

P. 276. Justin Martyr scruples not to ascribe the miracles, wrought by the magicians of Egypt to diabolical agency. *Εν ισθι ουν, ω Τρυφων, ἑτι ἂ παραποησας ὁ λεγομενος διαβολος εν τοις Ἑλλησι λιχθησαι επωησεν, ὡς και δια των εν Αιγυπτῳ μαγων επηγησεν, και δια των επι Ηλια ψευδοπροφητων, και ταυτα βεβαιαι με την εν ταις γραφαις γνωσιν και πισιν κατεστην.* He then proceeds to make the following very singular remarks upon some of the Grecian deities. *Ὅταν γαρ Διουσσον μεν υἱον τε Διος εκ μιξεως ἢ μεμιχθαι αυτον τη Σεμλη, γεγενησθαι λεγωσι, και τετον ευρετην αμπελου γινομενον, και διασπαραχθεντα και αποθανοντα ανωσθησαι, εις ουρανον τε ανηληλυθεναι ισχωσι, και οἱον εν τοις μυκηριοις αυτε παραφερωσιν, ουχι την προλελεγμενην ὡς Μωσιως ἀναγέφαισαι Ιακωβ τε πατριάρχου προφητεϊαν μεμιμησθαι αυτον ιω; επαν δε τον Ἡρακλεια ισχυρον και περινοσθησάηα πασαι την γην, και αυτον τῷ Διι εξ Αλκμηνης γινομενον, και αποθανοντα εις υρανον ανηληλυθεναι λεγωσιν, ουχι την ισχυρον ὡς γιγας δραμειν ὁδον αυτε περι Χρισε λελεγμενην γραφην ὁμοιως μεμιμησθαι ιω; ὅταν δε τον Ασκληπιον νεκρῃς ανευγειραντα, και τα αλλα παδη θραππευσάηα παραφειρη, ουχι τας περι Χρισε ὁμοιως προφητειας μεμιμησθαι τετον και επι τετῳ φημιⁱ;* See also Stilling. Orig. Sacr. b. ii. c. 9. and Gaulmin. de Vita et Mor. Moïsi, lib. i. c. 5, 6, 7, 8.

P. 286 "Satis, ni fallor, liquere videtur, quando sacras "cum hisce comparamus literas, Ægyptios, quia gloriosif-

^b Clafen. Theol. Gent. pars iii. c. 4.

ⁱ Dial. cum Tryph. p. 229.

"simam

“*finem non modo Josephi, sed et Moſis, et Iſraëlitarum ex*
 “*Ægypto exeuntium, hiftoriam profiteri. nolebant, finiffe*
 “*faſam, et vilem, et deformem Judaicæ gentis originem,*
 “*fuis ex terris, ſed cum ſcabie et lepra, repetendam; veram*
 “*autem Iſraëlitarum in Ægypto agentium, et inde exeun-*
 “*tium, hiftoriam variis multiſque falſis circumſtantiis ita*
 “*contaminaffe vel adulteraſſe, ut agnoſci vix poſſet, et ſic*
 “*ad alios eam homines tuto retuliſſe*”.

P. 333. Cudworth gives a very curious account of the ſuperſtition, on account of which he conceives the ſeething of a kid in its dam's milk to have been prohibited. After citing a paſſage from Abarbanel, which approached very near to the truth, he proceeds as follows. “*Be cauſe Abar-*
 “*banel doth not tell his tale ſo handſomely as he ſhould, I*
 “*will help him out a little from an ancient Karraite, whoſe*
 “*Comment I have ſeen upon the Pentateuch MSS. and it*
 “*is thus. It was a cuſtom of the ancient beatens, when they*
 “*had gathered in all their fruits, to take a kid, and boil it in*
 “*the dam's milk, and then, in a magical way, to go about and*
 “*beſprinkle with it all their trees and fields, and gardens; and*
 “*orchards; thinking by this means they ſhould make them fruc-*
 “*tify, and bring forth fruit again more abundantly the follow-*
 “*ing year. Wherefore God forbad his people the Jews, at*
 “*the time of their in-gathering, to uſe any ſuch ſuper-*
 “*ſtitious or idolatrous rite!*”

P. 334. The ſame idea is advanced by Maimonides, who affigns a ſimilar reaſon, why the ram, the goat, and the bullock, were appointed to be ſacrificed under the Levitical diſpenſation^m.

^k Perizonii Ægypt. Orig. c. xix.

^l Cudworth on the Lord's Supper, p. 14.

^m See More Nevochim, p. iii. c. 46.

